THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

WE are happy to announce that the survey of the north of Palestine is at length completed. It was commenced by Lieut. Kitchener on the 27th of February, and finished on the 10th of July. In the course of the work 1,000 square miles of country were surveyed; 2,773 names were collected, and 476 ruins were visited and described, some with special plans. All the villages were also described with regard to the number and religion of inhabitants, the remains of ancient buildings, and the nature of the country. The water-supply has also in all cases been specially described. The whole country has been hill-shaded; the altitudes of a great number of points have been obtained by aneroid readings besides the observed heights: special notes have been taken on the geology, archæology, &c., of the country. The line of levels connecting the Mediterranean and the Sea of Galilee was completed on the 24th March. Photographs have been taken of the more interesting sites.

The whole of this work, except the photographs, has arrived in England, having been brought home by Sergeant Malings. It is now placed under the charge of Lieutenant Conder, at the Royal Albert Hall.

Among the reports sent home by Lieut. Kitchener were a number of Greek inscriptions, many in a fragmentary condition. These will all be published together in January.

With regard to the progress of the Memoir, Lieutenant Conder writes that since the last report two more sheets have been entirely completed. Sheet 13 contains the coast round Jaffa and Ramleh, and these towns and Lydda are described. The site of Antipatris, as suggested in 1850 by Consul Finn ("Byeways of Palestine," p. 133), and upheld by Major Wilson, is shown to agree with the distances in the Antonine Itinerary (see *Quarterly Statement*, January, 1876, p. 13). The *Mînet Rubîn*, or harbour of Jamnia, is described, as well as the White Mosque at Ramleh and the Church of the Virgin, first planned by the Survey party, with the inscriptions of the time of Bibars in the mosque. Sheet 5, though not a full sheet, has a very long memoir. It includes Nazareth, Carmel, the Kishon, Haifa, Shefa 'Amr, Seffurieh, and other places of import-

ance. The towns are all described at length, and the population of every inhabited place on the sheet given on Consul Rogers's authority. From this an average population of four hundred and fifty souls is deduced as that of a country village, which will allow of an estimate of the population of Palestine when the Memoir is finished.

Dr. Chaplin has forwarded an account, with a plan by Herr Schick, of a discovery at Jerusalem about which we have written for further information. He says, in a letter dated Aug. 2, 1877: "There seems little room for doubt that the lower portions of the tower Psephinus has been at last discovered. In the plan of the so-called "Goliath's Castle" appended to the Ordnance Survey of Jerusalem, two square masses marked "Old masonry" are shown, and corresponding to these, on the west, two other similar structures have been recently exposed by the Latins in their excavations for the foundations of a new college. These four huge piers are connected by an arch of very ancient appearance, and appear to have formed the foundation of the tower. Mr. Schick has been good enough to make a plan of the locality in its present state. The angle of a very old wall of rough megalithic masonry which is shown lying to the south of the piers is very interesting. It is the only relic I know of which seems likely to have formed part of the hastily erected wall of Nehemiah."

At the annual meeting of the General Committee (see the Report, p. 192), Mr. John MacGregor, after an absence of three years, again became a member of the Executive Committee. The death of Mr. William Longman has deprived the Committee of a member who took a very deep interest in the welfare of the Society and the progress of its work.

A report on the levelling of the Sea of Galilee was read before the British Association in August by Major Wilson. We shall be probably able to publish this in the January *Quarterly Statement*.

The following is the financial position of the Fund (Sept. 19th). Receipts, June 30th to September 19th, £706 13s. 5d. Expenditure: Exploration, £650 6s. 2d.; office and management, £170 4s. 11d. Reduction of debt, £55. The balance in the banks on the latter day was £208 1s. 3d. We asked in July for £1,000 between then and September 30th. We now ask for £1,500 in the present quarter.

Attention is called to the statement already advertised, that subscribers to the Fund are privileged by the publishers to receive both the "Literary Remains of the late Mr. C. F. Tyrwhitt Drake," and the "Underground Jerusalem" of Captain Warren, at reduced rates. The former book will be sent for ten shillings, the latter for sixteen shillings, postage paid. But letters asking for them must be sent to the office at 9, Pall Mall East only.

Several cases were discovered in 1876, and one or two this year, of postage stamps being lost on their way to the office. The only way to avoid such loss is to send money by P.O.O. or by cheque, *in every case payable to the order of Walter Besant, and crossed to Coutts and Co., or the Union Bank, Charing Cross Branch.*

The ninth thousand of "Our Work in Palestine" is now ready (price 3s. 6d.), and may be ordered of booksellers. This book carries the work down to the commencement of the Survey, but does not embrace M. Ganneau's discoveries nor the results of the Survey itself.

The following are at present Representatives and Lecturers of the Society, in addition to the local Hon. Secs.:—

Archdeaconry of Hereford: Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

City and neighbourhood of Manchester: Rev. W. F. Birch, St. Saviour's Rectory.

London: Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich: Rev. F. C. Long, Stow-upland, Stowmarket.

Peterborough: Rev. A. F. Foster, Farndish Rectory, Wellingborough.

Worcester: Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Diocese of Ripon: Rev. T. C. Henley, Kirkby Malham Vicarage.

North Wales: Rev. John Jones, Treborth, Bangor.

Yorkshire and Durham: Rev. James King, 13, Paradise Terrace, Darlington.

IRELAND.—Diocese of Armagh: Rev. J. H. Townsend.
Rev. G. J. Stokes, Blackrock, Dublin.

SCOTLAND.—Rev. R. J. Craig, Dalgetty, Burntisland.

The Rev. Horrocks Cocks, 19, Edwardes Square, Kensington, has also kindly offered his services among the Nonconformist churches.

While desiring to give every publicity to proposed identifications by officers of the Fund, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application.

The Committee are always glad to receive old numbers of the *Quarterly Statement*, especially those which are advertised as out of print.

Ladies desirous of joining the Ladies' Associations are requested to communicate with Mrs. Finn, The Elms, Brook Green, London, W. The full report of meetings held by Mrs. Finn during the last quarter will be found in the business sheet.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," and are sold at the price of eighteenpence.

Lieut. Kitchener's Guinea Book of Biblical Photographs can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound.

JOURNAL OF THE SURVEY.

Nakura, June 24.—All well so far. I hope that before you get this you will have got a telegram, "North finished, all well, Lebanon," which will mean that I have finished the north and am off to the Lebanon for three weeks after that. . . . . Phœnicia was the worst country we have surveyed yet, all up and down, and crowded with ruins and villages; where Murray has 7 names I had 116; instead of 7 villages and ruins I had 63. . . . . I took the last observations for the triangulation of the country the other day.

Haifa, July 11.—I have finished the north under my original estimate and without Armstrong, and there has been no accident, as you will have been informed by telegram. We are now off for the Lebanon for three weeks' rest, which we sadly want. . . . . A report was started in the Beyrout paper that I had been attacked and wounded by Bedouin near Banias. Eldridge sent soldiers and scoured the country. I in the meantime had gone peacefully across to Tyre, so there was no end of alarm at my not being found or heard of.

Aleih, Mount Lebanon, July 24.—We arrived here safely on the 21st, after a hot march from Haifa. I have now started office work in a room close to our camp, and I think we shall have a month or more hard work; everything has to be made in duplicate, and all observations, descriptions, &c., have to be copied out. It is charmingly cool up here compared to what we have been used to in the low country. Mr. Eldridge and several Europeans are living here for the summer

months; in fact, it is quite a return to civilisation again. . . . . I enclose a letter just received from H.E. the Pasha of Acre, which will show you the good relations existing between us and the Government. The superior of the convent on Mount Carmel has also presented me with a copy of the History of the Carmelites.

Aleih, Mount Lebanon, July 31.—We have been hard at work since I last wrote getting everything into order, writing out notes, and making duplicates of the map-work. I am sorry to say my sergeant is laid up with fever; this will delay the work a little, as I should like to get everything done and put away before starting a fresh piece of work. I start to-morrow for a short excursion in the Lebanon, leaving the noncommissioned officers here under Mr. Eldridge's care. I hope to be in Jerusalem the first week in September, and then, if everything goes well, four or five weeks will finish the map, and I shall have only revision to do. . . . . Don't be nervous about us, we are safer here than you are in London.

Aleih, Aug. 15.—I have arranged that Sergeant Malings shall return to England with all the original work, leaving here by the Austrian steamer on the 23rd, and taking an English ship at Port Said. You may therefore expect him in England about the 8th September. I found it was impossible to send him by the French to-morrow; firstly, because he is in bed very ill, and not able to take over the things and attend to them properly on the journey; secondly, because I could not finish up work in hand in time, which would make part of the work arrive incomplete in England. I shall start for the south at the same time he does for England. I had intended starting to-morrow, but I think it will be wiser to wait and see the work safely out of the country; also I have my hands full of work now. One of my horses had a bad accident with Corporal Brophy; it seems he ran away on the French road and tumbled over one of the parapets, rolling down the hill some forty feet. The horse is dreadfully cut about, and will not be able to move for some time. It is a wonder the corporal was not killed—a loose seat saved him. I had a very pleasant trip in the Lebanon. . . . . I hope not only to finish the southern portion of the survey, but the revision as well. Don't get a panic like the Damascus Christians. I shall take every precaution for the safety of the party.

Camp at Aleih, Aug. 22.—We have been working from 6 to 6 to get done, Sundays included, so that the sergeant may take everything, at the same time leave all behind in duplicate. Directly I receive the receipt for the work I will send you the duplicates. I have been delayed here doing this, otherwise I should be at Jerusalem now; however, it is all for the best, as I could not have moved one of my horses. . . . . The sergeant starts on the 23rd and I on the 24th. Eight or nine days will take me to Jerusalem, and then for the Desert.

Jerusalem, Sept. 7.—All safely arrived here after a dreadfully hot journey down the coast. Our first day, from Aleih to Sidon, was the

hottest day that has been known for seventeen years; up at Nazareth the thermometer registered in shade 114 deg., according to Dr. Varton. I got a slight sunstroke on the plain by the seashore, and was not able to get into camp at Sidon till 1.30 a.m. Everybody was very much done up. Next day we started in the evening and travelled in the night. We made Tyre, Acre, and then Nazareth. At Acre I saw the Pasha and settled some little things. At Nazareth I presented the gun to Abdallah Agha, who wishes to express his thanks to the Committee, and to say that he is entirely at their service for anything that may be wanted. The gun was very suitable.

On leaving Nazareth I paid a visit to the tents of Fendy el Feis, the chief of the Beni Sakr. He was encamped at Solam, on my road to Jenin. The sheikh was very civil, and I spent two hours in his tent; he showed me a coat of mail and a Damascus sword he was very proud of. The large flocks of camels belonging to the Arabs do some damage to the country, but otherwise I heard nothing certain of any extortion or stealing committed by them. The Government are on good terms with the Beni Sakr, as Fendy el Feis can muster 4,500 spears, which renders him an undesirable enemy. The Arabs show no great patriotism for their co-religionists at war; they hate the Turk, and do not much care which way the war goes. Fendy el Feis expressed his willingness to help in everything he could do if a survey was made of the east of Jordan. He is now the most powerful chief in that country.

The sheikhs of the Adouan have been taken prisoners by the Pasha of Nablus; ed Diâb, Aly ed Diâb his son, and about twenty chiefs, have been sent to Damascus for trial. As I heard the story, it seems that the Pasha of Nablus sent to the Adouan to come and help him drive out the Beni Sakr, with whom the Adouan have a feud. The sheikh came to consult with the Pasha on how they should attack the Beni Sakr, when they found themselves surrounded by soldiers, cut off from their horses, and taken prisoners. I am afraid this will have a bad effect on the tribe, which has always had a good name from travellers before. My next three days were Jenin, Nablus, Jerusalem.

Next mail I will send you a full report on the recent discoveries at Jerusalem. I think the ancient work unearthed by the Franciscans is the foundation of an Herodian tower or gateway. There are several other discoveries of which you shall have an account next mail; now I have no time to do it, as the mail goes to-day.

I am anxious to be off south as soon as possible, but there is lots to do here. Early next week I shall be off.

LIEUT. KITCHENER'S REPORTS.

IV.

P. E. F. Camp, Taiyebeh, 30*th May*, 1877.

This month's work has finished the Survey up to the northern boundary, the River Leontes. The next camp will be at Banias, and when that is finished there will only be the strip along the seashore to do to finish the survey of the north. I hope this will be accomplished before the end of July.

On the 2nd of May camp was moved from Meirôn to Dibl, a Christian village eleven miles north of Meirôn. The inhabitants were extremely glad to see us, as our presence afforded them some protection. They were debating whether they should desert their village for some safer place, but finally decided to remain and see how matters would turn out. There are several large Christian villages in this part of the country, and they are naturally in a great state of alarm and panic. They fear, in case of a Turkish defeat, that the neighbouring Mohammedan villages will revenge it on them. They are anxious to buy arms and defend their lives and property in case of attack, but up to the present time the Mohammedans have given very little cause for alarm. The Government has always promptly suppressed any fanatical feeling, and is evidently doing its best to tide over a critical time. The Christian villages are very superior in cleanliness to their Moslem neighbours, and a great deal more care is taken in the cultivation of the ground. They are generally surrounded by vineyards and fig-trees, and a few mulberry-trees are cultivated. The people are simple and devout, looking up to their priests as their guides in every difficulty; they are mostly Maronites, and the priests marry. Every village has its little chapel, and at Dibl they had a service every evening. After sunset a bell was beaten in the village, and all the male population went to chapel, where there was a short service in Arabic. After this they often came and sang and danced in front of our tents till a very late hour. The country round our camp consisted of low hills, either cultivated or covered with brushwood. To the west the brushwood increased, and the wadies ran in deeper gorges down towards the sea. Villages are very numerous and seem to be prosperous; they have generally large herds of cattle and goats, and are surrounded by well-tilled fields. There are not so many olive-trees as in the south. The water-supply is principally from cisterns which keep the rain-water; besides these, large birkets or pools of rain-water occur at every village; springs are rather scarce.

At the village of Yârûn, south-east of Dibl, are the remains of an early Christian church. The ruins occur on a tell immediately east of the village, and the foundations of the church, with three apses, are clear. It measured eighty-eight feet long by fifty feet wide, and the stones are large and well-dressed. The capitals are principally Corin-

thian, and the church was paved with Mosaic work. A good many carved stones lie about, and there are cisterns and an old rock-cut birket, with a double round arch for supporting the water-wheel. West of the church was another round birket of good masonry. In the mosque of the village I found a Greek inscription—the left-hand side had been cut away, on the right a palm-tree was very well carved in relief. The stone measured five feet by two feet four inches. A plan of the church and drawings of the detail have been made. The village is built round the east and northern slopes of a slight basalt outbreak, the top of which has been quarried into large cisterns, and the natives asserted it was once the site of a castle. Large well-dressed stones are continually dug up, and there are several sarcophagi and rock-cut tombs round the village. The inhabitants are half Mutwâly, half Christians. At el Khŭrbeh and Tell 'Ara—ruins half a mile south—I found similar cut stones and some columns; at the latter place there is a large sarcophagus.

North of Yârûn, on the top of high hills, is the village of Marûn. Here there are also some similar carved stones to those at Yârûn, mixed up with large well-dressed stones, apparently the remains of an early Christian church. There is an inscription on the remains of an architrave. At Dibl, in an ordinary rock-cut tomb with ten square-headed loculi, there is also an inscription—it occurs immediately above the loculi; and another on a stone dug up in the village. There are also remains of a fine mosaic pavement, in a fair state of preservation, in the village.

The most extraordinary ruins of this neighbourhood are those of Belât (marble), which have been described by Dr. Robinson (*Later Biblical Researches*, page 65). On the top of a high wooded ridge are the ruins of what must have been a noble temple. The remains of sixteen columns are apparently *in situ*, and six of them still bear an architrave. If the building was originally uniform it would have been formed of a double colonnade of twelve columns, the intercolumnar distance varying from six to eight feet. The total length of the colonnade is ninety-nine feet seven inches, and its breadth sixteen feet; the whole is surrounded by a wall at a distance of seven feet. The columns and architrave make a total height of fourteen feet six inches. The entrance was probably in the centre of the eastern side, where two columns are squared on the outside—it was probably double, with a round column between. The end columns at both ends of the colonnade were squared on the outside, forming a double column on the inside, exactly the same as in Jewish synagogues, such as at Kefr Ber'am, where the southern columns of the portico were two double columns corresponding with those at the north end of the building. Another point of resemblance is the direction of the colonnade, being within twelve degrees of north and south. The columns are very much weathered, and some of them are considerably out of the perpendicular. There seems to have been no elaborate decoration—the architrave is not cut, and the capitals are simply rounded blocks of stone. A plan and photographs were taken of the ruins. Adjoining,

on the eastern side, are the foundations of some buildings. Enclosing a paved court, with a large cistern in the centre, flights of steps led down the side of the hill.

Er Rameh, the ancient Ramah of Ashur, is a small Mutwâly village two miles west of Dibl. It is situated on a rocky watershed where two valleys start east and west; the sides of the hill are terraced, but there are no other remains of antiquity except a few sarcophagi; the hills around are covered with brushwood.

At Kh. Shêlabun, about the same distance east of Dibl, there are two very finely ornamented sarcophagi on a raised platform; the ornamentation consists of figures bearing up wreaths and trophies of arms similar to those at Kades described by Major Wilson.

On the 16th camp was moved to Kades, the ancient Kedesh of Naphtali. The road led past Bint Umm Jebeil, a populous Mutwâly village, where a market is held every Thursday, which is largely attended. Kades is situated on a spur overlooking on the east a long narrow plain, which runs north and south, and is enclosed by low hills covered with brushwood. On the east these hills fall abruptly to the Huleh marshes. Tell Harâ stands out prominently to the south-east, and its eastern slopes descend to the northern shore of the Lake Huleh. Immediately below the steep slope of the hill is a very large spring, 'Ain el Melahah, which at once turns a mill. West of the lake is the broad plain of El Kheit, occupied by Arabs and a few Mughrâbins; the lake is three and a half miles long, and broadest at its northern extremity, where it ends in an impenetrable jungle of papyrus canes growing out of a marsh, which extends for five and a half miles north, and is about two miles broad. One and a half miles south of the lake is the bridge across the Jordan, Jisr Benât Yâkub, over which passes the main Damascus road. Opposite the bridge are the ruins of an ancient khan, and south are the remains of a small Crusading fortress called Kasr 'Atru. The whole district is, by tradition, intimately connected with the life of Jacob. There is only one place in this district that might have been the site of Hazor; it is called Ard el Sauwâd, and is immediately west of Khŭrbet el Wukkâs. A square plateau of considerable size appears to be artificially constructed, with traces of walls upon it. The natives assert that it was not a ruin, and it has more the appearance of a camp or entrenchment, perhaps to guard the Damascus road, than the ruins of a large town. There are some large springs in Wâdy Wukkâs, just below this site. Tell Harâ, identified by Major Wilson with Hazor, appears much more like the site of an ancient and royal city. The name Harâ seems to me to be more nearly allied to Harosheth of the Gentiles; perhaps this is the site of Sisera's head-quarters.

The ruins at Kades are of considerable extent. The village is situated at the end of the ridge, and below it there is a spring. A few columns and capitals are found in the village, but the principal remains occur beyond the spring. The first building is a masonry tomb thirty-

five feet square; solid piers at the four corners support round arches, which rise to a height of twenty-one feet; between these arches are the loculi, three between each, and one on either side of the door, which takes up the southern side. The arches were walled up on the outside, and the whole was probably covered with a dome. There is a niche on the outside, to the right of the doorway; a little beyond this there are several sarcophagi on a raised platform; two double and two single ones still exist; they were formerly carved with figures, but these have been effaced. The next building, about 100 yards east of the first, is the Temple of the Sun, which has been examined and described by Major Wilson. The building forms a rectangle 63 feet by 75 feet, and one of the doorposts still standing is 15 feet high; the masonry was large blocks of well-dressed limestone. On either side of the main entrance are two small doors with ornamented lintels; and outside these, on the left, is a niche with traces of a robed figure cut on it, and on the right a small projection has a hole leading to the interior, through which money might be passed; on the inside there was a recess in the wall opposite the orifice. The highly-ornamented lintel has been described by Major Wilson. Plans and photographs of all these buildings were taken.

Four miles south of Kades, in the hills descending to the plain, are the ruins of Keisun, where are the remains of an ancient temple; three bases of columns still remain *in situ* on a wall over a ruined birket facing north, and one has fallen from its position. To the west there are pedestals in the walls, as if for columns; both sides, north and west, seem to have been washed by the water of a large birket, and a causeway was found across from the north-west corner to the temple. There are remains of a highly-ornamented cornice similar to that at the Temple of the Sun at Kades. On a stone, with a slight draft round it, I found a Greek inscription, a copy of which is enclosed. There are a good many rock-cut tombs around the ruins.

North of Kades, on a spur running out into Wâdy Selûkiah, occur the ruins of a small Crusading fortress called Kalât ed Dubbah. The Crusading remains of large drafted stones with rough projecting bosses are slight, and the place was probably totally destroyed when taken; it has been rebuilt under the Saracens, and these latter walls are in fair preservation. A rock-cut ditch encloses the castle. There are several cisterns and a few sarcophagi cut in the rocks near. The castle is now inhabited by two families; it measures 100 feet wide by 220 feet in length, and encloses a courtyard. A plan has been made of the building. The position in the wady is very picturesque and romantic; high hills close it in on both sides, so that it is not visible until quite close. In the centre, on a very narrow ridge rising about half as high as the surrounding hills, stands the castle. It is so shut in by hills that I believe it never has been seen by any travellers before. To the west of the castle is the village of Shakrâ, where I obtained a copy of an inscription.

The sheikh of the village was extremely rude, and threw stones against the inscription when I attempted to copy it. I therefore left without doing so, and reported the matter to the governor, who immediately put the sheikh in prison. The next time I went to the village there was no opposition to my copying the inscription, I therefore had the sheikh set at liberty. At the village of Kunin there is a lintel seventeen feet long, with an inscription.

On the 24th camp was moved to Taiyebeh, a village within easy distance of the Leontes, the northern boundary of the Survey. From this camp three Crusading castles were photographed and planned.

The castle of Tibnin stands on a high steep ridge breaking down from the west; the north and south slopes descend to the same deep wady, which makes a curious bend, cutting the ridge about half a mile east of the castle. Immediately below the castle on the west is the small village of Tibnin, containing 200 Christians and 450 Mutwâly. A broad paved way led up from the village to the castle, and the slopes were faced with dressed stones, at a steep angle; there were no ditches, as the ground falls all round. The castle measures 512 feet north and south, by 440 feet east and west. The principal walls are Saracenic, only the bases of a few towers on the outside showing Crusading work. These consist of either large stones roughly squared, or of similar stones drafted with the bosses left rough. In the interior the Crusading remains are all of finely-dressed stones. The modern Saracenic work has now fallen to ruins; in the north-west corner, however, there are still large vaulted chambers, and sufficient accommodation for the Modir or governor of the Bilâd Beshâra, who is an intelligent old gentleman, exceedingly polite and obliging. The principal portion of the interior of the castle is a shapeless mass of ruins. The view from the castle is very fine, over undulating and cultivated ground to the sea and Mount Hermon in the distance.

We know from William of Tyre that the castle was built in 1107 A.D. by Hugues de St. Omer, Seigneur of Tiberias, and received the name of Toron. It is expressly stated that it was built because no strong place existed on the road from Tiberias to Tyre, and the remains may therefore be taken as a fair example of the Crusading style of masonry.

Hunîn is another Crusading castle, eight miles north-east of the latter; it was on the ancient road from Tyre to Banias, and must have been a place of considerable strength. It is situated on a slight elevation in a gap in the hills, where they fall steeply to the Hulch valley. Adjoining the castle on the east is the small village of Hunin. The castle measures 740 feet east and west by 340 feet north and south. On the west a rock-cut ditch, 40 feet broad, surrounded a citadel 240 feet square, separating it from the remainder of the castle. There were two entrances, one by a causeway which led up to the castle on the south, similar to the one at Tibnin, and the other was a gateway in the eastern wall, which still remains, showing Crusading work. The whole of the interior is a mass of shapeless ruins, and most of the Saracenic

walls and buildings are also ruined. There was a mosque on the south side, but the roof has fallen in. The Crusading remains show similar work to that at Tibnin in every respect, and there seems to be nothing which would lead to giving to this castle an earlier date than the former.

In Ansel Jelîl, by El Kâdy Mujîr ed Dîn, a history of Jerusalem and Hebron, dated 900 A.H., it is said: After the battle of Hattin, as Saladin went to Tyre, he detached a chief to invest the castle of Hunin; the garrison were reduced by famine and surrendered. Saladin gave the castle to one of his chiefs, Beder ed Dîn Wîdrâm el Bârizny.

Kal'at esh Shûkîf, the Crusading castle of Belfort, is much the finest building in this part of the country. Situated on the top of an almost perpendicular precipice, which descends 1,500 feet to the River Leontes, it is thus quite impregnable from the east. On the west the ground falls rapidly, so that the castle is on the top of a narrow ridge running almost north and south. The castle measures 500 feet long by 200 feet broad east and west; the greatest diagonal length to outside of rock-cut ditches would be 700 feet. A broad rock-cut ditch, with large reservoirs for water, surrounded the castle on three sides; the fourth was defended by the precipice. The rocky escarp of the ditch was faced with well-dressed stones, and the top crowned by round towers and ramparts. The base of one round tower at the south-west corner forms a striking feature, as the circle has been strictly preserved, gradually increasing in size down to the bottom of the ditch; the whole was faced by smooth-dressed stones. The entrance is at the south-east corner, and the passage was carried along the eastern front on a terrace overhanging the precipice, considerably below the main portion of the fortress, which was reached by stairs at the north-east corner. There is a plentiful supply of water in immense cisterns. On the top of the castle is a small groined building which may have been the chapel.

The masonry of this building is of the same type as Tibnin and Hunin, drafted stones with rough bosses on the outside, and smooth-dressed stones on the inside. Some of the ancient walls were nine feet thick, and built with wonderful solidity. There seems to have been a later addition in Crusading times on the east side of the castle, giving probably increased stable accommodation; this part is all of smooth-dressed stones. The principal doorways were formed by lintels cut to represent drafted voussoirs; there is also a pointed arch in the drafted masonry wall, the only difference being that the bosses of the voussoirs were hammer-dressed. On the top of these magnificent Crusading remains the Saracenic masonry looks ridiculously small and insignificant. The castle of Belfort is first mentioned by William of Tyre as the refuge of the Christian knights after being defeated by Saladin near Banias in 1179 A.D. The Crusaders evidently knew the value of stone walls against the attack of irregular forces. Small garrisons in Belfort town and Hunin must have kept the whole of the north secure against raids.

Belfort is the most northern point of the Survey. The country has now been surveyed from Bir Seba to a point north of Dan.

At the village of Abrikhâ there are the remains of an early Christian church; one of the columns is still standing, bearing its capital, and several pedestals are *in situ*. Under the altar there was a rock-cut tomb, with the entrance to the east, outside the church.

The amount surveyed up to the end of May is 640 square miles.

The country is still quiet, though disturbed by numberless rumours, which are started without the slightest foundation. A good many of the Christians have left their villages in this part of the work, but apparently without cause; the Government officials are doing all they can to keep the people from panic.

V.

CAMP AT NAKURAH, 30*th June*, 1877.

On the 2nd June the survey of the country round Taiyebeh was completed and camp was moved to Banias.

The road descended steeply to the Huleh plain, here covered with basalt rock and *débris*, and considerably raised above the marsh, which commences about five miles south. After crossing the bridge over the Nahr Hasbany, a fine torrent running in a deep gorge it has cut for itself out of the basalt rocks, the plain appears to be studded with small springs that bubble up everywhere, the water now running to waste, as this portion of the plain is uncultivated; these gradually increase as we approach the great spring of the Nahr Leddûn. Tell el Kâdy, the site of Dan, is a round tell, broad and low, on the northern side, rather steeper to the south; it is situated a mile south of the slopes of Hermon, and stands up prominently on the plain, marking the boundary of the basalt. There are two springs at Tell el Kâdy; one of them, the largest in the country, starts on the west side of the tell, the other from the centre joining the first stream immediately south of the tell, where they form the Nahr Leddûn. This is the largest source of the Jordan, being, as far as I could judge, about twice as large as the Nahr Hasbany. The ruins on the tell are very slight. I saw nothing but the basalt remains of modern cattle-sheds. Two very large trees by the side of the centre stream shade the tomb of a dog which has been turned into a holy place under the name of the Sheikh Merzuk. It must have been the favourite of some Arab chief.

The river rushes away south through luxuriant vegetation, irrigating the country round; it passes Khurbet Difnah on the east, a smaller mound than Tell el Kâdy, with no ruins of importance, which has been identified with Daphne. The stream then runs close alongside the Hasbany and joins the Nahr Banias four miles south of Tell el Kâdy; the two together are then joined half a mile farther south by the Hasbany.

The ancient records always speak of the spring at Banias as the source

of the Jordan, and, though the correctness of this has been doubted, they seem to have been quite right. Working up the river, the Hasbany joins the stream composed of the Nahr Leddûn and the Nahr Banias, and as it is smaller than either of them there can be no doubt that it is only an affluent of the River Jordan; farther up these two separate, and then, the flow of water being nearly equal, the longer course was taken, and the source was fixed in the romantic cave of Banias. The water from the Leddûn is much diverted for irrigation purposes in the plain, which yields splendid crops, and some of the water is even carried into the Nahr Banias.

From Tell el Kâdy to Banias the road passes through park-like scenery, the country being thickly studded with trees, principally oak, not very large, but very refreshing after the bare plain on the west of the tell. After mounting a slight ridge, the village of Banias is seen situated in a small plain at the junction of two wadies coming from the north and east; these join in front of the town and run south. The village is completely surrounded and shut in by trees of all sorts, and looks remarkably green and lovely, with the castle of Subeibeh towering above it.

On approaching the village the rushing water is seen falling over cascades, tearing through thickets, and almost hidden by creepers. The source is to the north-east of the town, and the stream runs west till it joins the wady from the north at the north-west angle of the town, in which there is also a small stream; it then rushes down a steep fall forming a foaming torrent to its junction with Nahr Leddûn.

A bridge crosses the stream before the town. The spring itself is a few hundred yards east, and before reaching the bridge a great deal of the water is diverted for irrigation and to turn mills in the town. Little streams seem to be running in every direction, cooling the air, and making this one of the most lovely spots in Palestine. Above the spring there are about forty yards of stones and *débris*, which gradually rise to a large cavern in the face of the rocky cliff. The roof of the cavern has fallen in, but it shows no visible signs of artificial work. Immediately to the right are the three niches for statues, two of which have inscriptions on tablets cut in the rock; these have been often copied and described.

On the left of the cavern, high up on a ledge of rock, is the little Moslem sanctuary to el Khudr, or St. George; the rock is a good deal cut on this side to allow of buildings on the ledges, and the hill-side seems to have been terraced, and the walls of the terraces ornamented by small stones three inches square set diagonally in cement. A little farther west, about 200 yards from the spring, some mosaic pavement was found running under the roots of very large olive-trees.

The town was naturally fortified on three sides, north and west by the river, and south by a deep valley. On the eastern side a wall with three large square towers was defended by a broad and deep ditch, which was probably flooded with water. At the north-west angle

another large square tower defended the bridge over the river and the northern side, where the river does not run so deep as on the western side, and therefore more liable to be attacked. Surrounded by water, and with strong towers and walls, this must have been a very strong place in the early days of siege operations.

All the fortifications are of large drafted stones, and appear to be Crusading work; they probably are the remains of the citadel of the town alluded to by William of Tyre (XX.), which resisted Noor ed Deen's attack on the town.

The only other remains of ancient Banias are some fine granite columns lying about, and the remains of a Roman aqueduct running through the town, now almost buried in refuse.

The castle of Banias, Kal'at es Subeibeh, is situated on a lofty spur 1¼ miles east of the town, and towers nearly 1,500 feet above it. It is the finest ruined castle I have seen in the country, measuring 1,450 feet from east to west, by an average of 330 feet north and south. Deep valleys defend it on the north and south; on the west there is a rock-cut ditch, and the end of the spur falls steeply away from it; on the east, the only approachable side, it is difficult of access, as the rocks rise steeply from the narrow ridge to the castle. The walls are defended by round towers, and are built of drafted stones with the bosses left rough, having a good many masons' marks. There seems to have been an earlier tower at the north-west angle, built of much larger stones, with the faces hammer-dressed, and without masons' marks. Some of the stones are double drafted; in this portion there are the remains of an undoubted pointed arch, thus limiting the date of the most ancient portion.

In the interior the rock rises to nearly the level of the top of the round towers, and at the eastern end is a massive keep. A good many chambers are still perfect. The Saracenic repairs seem not to have lasted as well as the ruins themselves, and, except the inscriptions cut on more ancient work, they have almost totally disappeared. The earliest of these dates from 625 A.H., and details how Melek el Azis Murâd ed Dîn, nephew of Saladin, rebuilt the eastern portion of the fortress. There are several others of nearly the same date, relating how different kings and sultans restored or rebuilt portions of the walls. The castle is well supplied with water in very large cisterns. A special plan and photographs of the castle were made. On the 11th camp was moved to Mahrakah, a village on the highland of Phœnicia, about two hours east of Tyre. The road led across the deep Wady el Hajeir, in which there is a fine spring, and past Kal'at Marûn, a modern Saracenic castle, to Mahrakah, which is situated on the top of a ridge. The rocks of this district are composed of white chalky limestone, and the valleys are deep and difficult to cross. The country is thickly covered with villages, but, except just round them, is bare of trees, and has a very barren appearance. A remarkable feature is the number of olive-presses; they occur on almost

every top, and are different to the more southern ones. Two square pillars of stone stand side by side about five feet high, with a slit cut in each of them, and by them is the circular stone press about four feet in diameter. Occasionally the round stone is also there that crushed the olives by being rolled round the press. The stone pillars, which do not occur in other parts of the country, were evidently to hold up the rolling stone, and the centre of the press is always raised slightly to receive the framework to which the roller was attached. They have a very ancient appearance, and as these pillars stand up very distinctly all over the country they look like ancient landmarks. The steep hills are almost all terraced, and there are a great number of ruins, showing that the ancient population of this part must have been very great. No remains of importance were found; all the ruins are simply heaps of stones with door-posts and lintels of stone. Some rude figures cut in the rock occur at different places; they are of the rudest description, occasionally only a parallelogram with a small circle for the head, which is pierced for eyes, mouth, &c. Others are better finished, and show portions of the dress. They occur on the face of the rock generally near tombs. Another feature in this part of the country are the large number of sarcophagi, which occur all over the country, some on pedestals, some lying on the ground. The grandest remaining is the tomb of Hiram, though I think there must have been formerly many equally magnificent, though now ruined. A very good view of this tomb is given by Dr. Tristram. The sarcophagus measures twelve feet long by six feet high, and the largest portion of the pedestal, which projects at five feet above the ground, is fourteen feet two inches long by nine feet nine inches broad. On the north side steps lead down to a small rectangular rock-hewn chamber; it was arched above and was full of water. This, and many places in the country round, I was told, were excavated by the French. Some enthusiastic Freemason has left a badly-scratched representation of the crossed triangles on the tomb. Tyre has been so often and so thoroughly described that I shall not attempt a description in this month's report; next month I hope to spend a few days there to plan and photograph the cathedral. I was much struck with the enormous monolithic columns of red granite which had been used in that building; they have evidently been taken from some ancient temple, and two of them are perfect double columns, as in the Jewish synagogues. If these were taken from an ancient temple, not a synagogue, it would appear that the Jews imitated those ancient buildings, and would account for the double columns at Belât, which may have been a copy of the more magnificent temple at Tyre.

Our next camp was at Nakurah, which we reached on the 22nd. Here we closed the triangulation of the north, the point on Ras en Nakurah being our last station. The country round this camp is principally lime-stone hills covered with small scrub and bushes. The roads are very bad. There are two large Christian villages in the neighbourhood, Alma and Ras; the latter is situated on the south side of the Ras en Nakurah,

and contains from 1,200 to 1,300 inhabitants. The former is on the top of the hills, and shows by its superior cultivation that these bare hills might be made very productive. The country east of Alma is principally given up to the Arabs of the Haramsheh and Khletât tribes. Some members of the former are active thieves. Not long ago an Englishman was robbed on the road to Tyre, a little north of the Ras en Nakurah, and there are continual tales of robbery and murder in this district. North of our camp on a high top is Kal'at Shem'a, only 140 years old, and uninteresting except from its fine position. This country, which looks so bare and uninviting, was once covered with villages, the ruins of which occur on almost every top. Nothing of interest was discovered at any of them. They are mostly merely heaps of stones, with traces of foundations and cisterns. Some of them have a few pillars and tombs. At Kh. Umm el 'Amûd there are a good many columns and other traces of an ancient temple; there are also remains of an ancient mosaic pavement and a good many olive-presses. The French have excavated here. The road from Tyre to Akka shows a large amount of ancient paving, particularly so after passing the white promontory Ras el Abiad. An interesting inscription was discovered at the 'Ain at Nakurah, giving an account of the mending and enlarging of this road. Unfortunately, the name of the king is cut out. The inscription reads: "He has given the order to make the road broader and to build the walls of it between Akka and Tyre. By the virtue of God, our King, his Highness, the Great Sherrif (name broken), The Victorious (broken), He is great and high and pure. This inscription was written in the year seventy and eight hundred." The year 870 of the Hejira would be 1294 A.D., and at that time there reigned over Egypt and Palestine edh Dhahr Khushukdum, one of the Memlûk rulers: he reigned 7½ years and died in 1296. The inscription is probably due to him. I made an expedition by sea to the end of the Ras en Nakurah, in order to see an inscription I was told existed on the face of the rock. There was nothing but a few natural marks in the rocks, which looked something like letters. I expect the boatmen have started the delusion in order to get travellers to hire their boats.

One of the most remarkable monuments of antiquity in the country is a solitary column that stands upon the low hills forming the eastern edge of the Akka plain, immediately north of the entrance of Wady Kurn; it is called Khûrbet Hamsin. Three courses of large stones form a pedestal 11 feet by 10 feet and 9 feet high. A deep moulding runs round it near the top, almost entirely worn away by the weather. The column is composed of 11 circular discs 2 feet 10 inches high, and is 17 feet in circumference. It does not stand on the centre of the pedestal, being only one foot from the eastern edge. The total height of the monument is 40 feet; around it are a few ruins with some small columns and a few old olive-presses.

The amount surveyed up to the end of the month is 870 square miles.

I hope to finish the survey of the north about the 15th of next month.

There is very little information in the country of how the war is really going on, though there are a great many rumours started without foundation. All regular troops have now left the country for the seat of war. The Bedouins of the Beni Sakr tribe have taken advantage of this, and are now in the ghor under their chief, Fendy el F'ais. They muster about 4,000 spears. Their raids are quite unopposed by the authorities, and I hear they are demanding the Khowy or Arab tax from the fellahin. Fendy el F'ais, I am told, took £300 from Tiberias on this plea a short time ago.

VI.

CAMP AT ALEIH, *August* 14, 1877.

On the second of the month camp was moved to Yânûch, a small village situated on the brow of the hills east of Akka. We were here 1,500 feet above our last camp at Nakurah, and consequently in a much pleasanter climate. The view over the whole of the Akka plain, bounded by Carmel and Râs en Nakurah, was very fine. Unfortunately two of our baggage camels fell on the road up the hills, and one of them died; the mules had, therefore, to make a second journey, and it was 2 a.m. before we got all our things safely into camp. Nothing of importance was broken. The country round our camp was principally composed of rocky hills, covered with small scrub and brushwood, only used as pasturage for goats. The cultivation occurs in patches near the villages, and large tracts of country lie waste which were probably once covered with vineyards.

The work from here was entirely surrounded by surveyed country, which made our progress more rapid. In the ten days we finished 140 square miles. The heat was very great in the low portions of the work, and the want of roads and difficulty in finding and examining ruins in the thick brushwood made it more tiring and took up a good deal of time.

The principal ruin of importance is the Kal'at el Kurein; in the Crusading times this was the Château de Montfort, and previous to its history under that name there appear to be no records of its existence. It is situated on a spur from the hills forming the southern bank of the Wâdy el Kurn, and is about 560 feet above the river in the valley below. The slopes from the sharp ridge on which the castle was placed descend very steeply on the north and east to the river, which here forms a bend on the west to a valley running into Wâdy el Kurn, and on the south it is cut off from the hills by an artificial ditch, which also formed the quarry where the splendid stones used in the construction of the building were excavated.

The ridge was not cut away to receive the castle, the outer walls were built some little way down the slope, the same as in several other

Crusading castles in this country, such as Belfort and Subeibeh. Thus a solid building was formed, the core being of natural rock; in this enormous cisterns were excavated, and on it the upper stories of the building rested firmly. The walls were all built with great care of large well-dressed stones, drafted on the outside, and with their faces smooth-dressed; the interior work was not drafted. These walls closely resemble the earliest portion of the masonry at Kul'at Subeibeh, and have been assigned to Phœnician origin, principally on account of the splendid size of the stones employed, and from the drafting and dressing, which resembles the Herodian work at Jerusalem. In both cases, however, there are undoubted remains of pointed arches, which seem to prove that the art of building had not degenerated in more modern times.

At the south-west angle one of the lower courses overlaps the courses below; it seems to have been thus constructed either to prevent scaling or to increase the size of the platform above; it seems to me to be a great defect in the defences of the castle, as it would form an easy lodgment from which the walls might be undermined, and unless carried up in successive courses much higher, of which there is no proof, would have been easily surmounted by a scaling party.

On the northern side of the castle a large octagonal pillar remains, which probably formed a part of the chapel of the castle. The dimensions of the castle were 570 feet long, north and south, by from 84 to 125 feet broad. The remains are now unfortunately only slight, and are mixed up with Saracenic work of probably the time of Dhahr el Amr.

In the valley below there is a fine spring besides the stream of running water; there are also the remains of an ancient bridge, which probably carried an aqueduct over the river to drive a mill immediately below the castle. The position is a fine one, and the castle must have been of great strength.

Photographs and a special plan were made of the ruins.

M'aliâ is another Crusading site 2½ miles south-east of Kal'at Kurein; it was called Château du Roi. No traces of the ancient buildings now remain *in situ*, but there are a large number of drafted stones with bosses left rough built into modern walls and lying about.

A modern Christian village now occupies the place; it is situated on a round space, forming the south-east corner of two ranges of hills coming from the north and west, and rises steeply from the broad valley; on the south it is slightly detached from the hills by small valleys.

In the south-eastern portion of our work from this camp a large number of Druses are settled in one of their villages, el Bukeiah; there are also some Jewish families who till the ground. They state that their land has been handed down from generation to generation for a great number of years. I believe these are the only Jews who own and till land in this country. It is curious that they should thus appear close by where we find so many ruins of their ancient synagogues.

One mile and a half west of our camp is the Kal'at Jiddin, built in the time of Dhahr el Amr, who ruled this country as an independent chieftain. The castle from a distance has an imposing appearance, but on close inspection it is found to be a badly constructed pile of buildings without interest and rapidly falling to ruin. It is quite unoccupied, though there are several chambers and vaults that could serve as habitations. The country round is given up to the Arabs, except close round some small hamlets, where a few crops are grown.

On the 10th July the survey of the north was finished, containing 1,000 square miles of country; 2,773 names have been collected, and 476 ruins have been visited and described, some with special plans. All the villages have also been described with regard to the number and religion of inhabitants, the remains of ancient buildings, and the nature of the country round, &c., &c.

The water-supply of the country has also in all cases been specially described.

The whole country has been hill-shaded; the altitudes of a great number of points have been obtained by aneroid readings besides the observed heights.

Special notes have been taken on the geology, archæology, &c., of the country.

The line of levels connecting the Mediterranean and the Sea of Galilee was completed on the 24th March.

Photographs have been taken of the more interesting sites in the country.

On the 11th, camp was moved to Haifa, and after four days' arranging stores, &c., we marched up the coast to Aleih, where Mr. Eldridge, H.B.M's. Consul-General, has his summer residence. The journey was very trying from the intense heat. Office work was at once started, a room in a ruined house close to our tents being all we required.

I hope early in September to be at work in the south, the only portion now remaining to complete the Survey of Palestine.

H. H. Kitchener, Lieut. R.E.,
Commanding Palestine Survey.

NOTES FROM THE MEMOIR.

Zion.—In a former paper I noticed the occurrence of this name at some distance west of Jerulalem. I may perhaps be allowed to cite some of the passages tending to support my view that Zion is to be taken as a district name, like "Mount Ephraim." From 2 Chron. xxxiii. 14, and xxii. 30, we gather that Hezekiah's aqueduct was brought to the west side of the City of David from Gihon, which was the Virgin's Pool, according to the Jews, the Lower Gihon being Siloam in the

Targums (see *Quarterly Statement*, July, 1877, p. 141). Thus the city of David, in this case, is Ophel. From 2 Chron. v. 2 we learn that the city of David was Zion. But Millo (Ακρα) was also in the City of David, and this extends the names to the lower city. Again, the Temple was on Zion (1 Maccab. iv. 36-39); and, lastly, the "stronghold of Zion" (or "mountain fortress," as the word may be rendered, 2 Chron. xxxii. 5; 2 Sam. v. 8; 1 Chron. xi. 7) was in the City of David, and is called by Josephus the Citadel, as distinguished from the Lower City (Ant. vii. 3, 1). This seems to point to the Upper City of Josephus, the modern Zion.

It seems, then, that not only is Mount Zion used in the poetical books in a general sense, but that the terms, City of David (which means Jerusalem in general, according to Josephus) and Zion were applied to Ophel, to Moriah, to Millo or Acra, and to the Upper City. Thus we may naturally suppose it to be a general title applicable to the site of Jerusalem and to the hills round among which the same name, "Sunny Mountain," still lingers.

The question where the early Christians and Crusaders placed Zion is distinct. Besides the notices of Jerome and the Bourdeaux pilgrim, which refer apparently to the modern Zion, we have the following. Arculphus (700 A.D.) places the Gate of David on the west of Zion: this is shown as the present Jaffa Gate on all the old charts. The city did not, according to him, cover the southern part of Zion, which is now outside the walls. The ground north and east was lower, as is the case with the present Zion. Aceldama (*Hak ed Dumm*) was south of Zion, and the Church of the Last Supper was on Zion. St. Bernard, in 867, mentions the Chapel of Peter *in Gallicante* (the place where he hid when the cock crew) as towards the east of Zion. This vault is still shown on the modern Zion.

Sœwulf, in 1102, places this chapel outside the city wall, on the slope of Zion, and all later chroniclers and the Crusading maps give the same position to the hill and its two churches.

From the fourth century downwards Zion has thus apparently been localised in its present position, that of the "Upper City" of Josephus.

Synagogues.—The synagogues as yet visited and described have been in Upper Galilee, and were principally built about 120 A.D., according to Jewish accounts, as I have before pointed out. At this period the Jews were beginning to gather in Galilee, and the Sanhedrim had its seat at *Shefa 'Amr* and Osheh (*Hûsheh*). It might be expected that some synagogues would occur near these places, as also farther south the Jews inhabiting Haifa and Cæsarea to a late period. There is a ruin called *Taiyibeh*, near Shefa 'Amr, at which occurs one of those curious double columns distinctive of the corners of the colonnades to synagogues in Galilee. Excavations among the heaps of hewn stones here might, perhaps, bring another synagogue to light. On Carmel, also, is a ruin called *Khûrbet Semakhât*, or the "ruin of the Sumach tree." Here I found, in 1873, a couple of lintels and a part of a

colonnade. The larger lintel belonged to the eastern door, and is still *in situ* with its jambs. The mouldings which are carried back so as to form a sort of T head, resemble those of the lintel at *Meirûn* and at *Kefr Birim*. The pillars are about the usual dimensions of the pillars in the synagogues, and the lintels about the usual size. The second lintel has two lions carved on it with a cup between, as at the synagogue of *Umm el 'Amed*.

Carmel.—The scene of Elijah's sacrifice on Carmel is noticed, and the history of the convent, taken from the records and recollections of the oldest monks, is given in full. The statistics of the German colony will also be found in section D, with many traditions collected from the natives. Gotapata and Khürbet Kâna are also noticed in detail, and the site of Sycaminon at *Tell es Semak*.

'Athlît.—A full account of the beautiful fortress of *'Athlît* (Castel Pelegrino), built by the Templars in 1218, is given, and also of the older advanced post of *Detroit*, now called *Dustrey*. A very important observation was made at 'Athlit: the masonry is all drafted and *in situ*, whence it has been supposed to be earlier work than the Crusading erections, but the posterns of the towers have pointed arches, in drafted masonry, identical with that of the walls, showing that here, as at Kaukab el Hawa, the Crusaders cut their own stones and drafted them. The synagogue (as it appears to be) on Carmel is described, and the important necropolis at Sheikh Abreik. Last, but not least, the ruined aqueduct to Sepphoris, and the construction of the tower above that town, partly crusading, partly eighteenth century work. In section D, the history of the famous native family of the *Zeidanîyin* is given, as taken from the lips of the last survivor of the race.

Samaria.—The extent of Samaria on the north differed at various times. It is doubtful if the plain of Sharon belonged to Judea or to Samaria, for Cæsarea was inhabited by both Jews and Samaritans. A yearly feast was held in commemoration of Bethshean being taken by the Jews from the Samaritans. There are two indications of border Samaritan towns on the north, which are, perhaps, of value: 1st. *Khürbet es Samrîyeh*, "ruin of Samaritans," just south of Bethshean. 2nd. *Kefr es Samîr*, "village of Samaritans," called by the Jews Castra, and said by them to be the seat of heretics. This is the place known later as Calamon.

The Feast of Shiloh (Judg. xxi. 21).—Some memory of the locality of this feast may perhaps be retained in the name *Merj* el 'Aid, "meadow of the feast," applying to the plain south of Shiloh.

Elijah's Fountain.—Another instance of an imperfectly preserved word occurs in this case, for the valley in which this spring, now called *'Ain es Sih* ("spring of gathering of water") exists, is called by the natives *Ashlûl el Haiyeh*, "waterfalls of the snake," probably corrupted from *Eliha*, or Elijah.

Neby Lâwih.—This names applies to a Mukam below *Silet ed Dhahr*, north-west of Nablus. The word means "Levite," and it is curious to

observe that it is applied by the Samaritans to Sanballat the Horonite, who was, according to them, the head of the House of Levi.

Tarichæa.—Lieutenant Kitchener mentions this as, perhaps, near Mejdel, north of Tiberias. There is, however, in Pliny, a passage, as follows:—

"On the east Julias and Hippos, on the south Tarichæa, by which name the lake also was formerly called, on the west Tiberias" (Rel. Pal., p. 440).

Tarichæa must therefore be sought on the shore of the Sea of Galilee, thirty stadia south of Tiberias.

Magdiel was a place five Roman miles north of Dor (*Khürbet Tantûrah*), noticed in the Onomasticon. The distance brings us to an important ruined site now called *Mâlhah*.

Biri is a town noticed in the Talmud (Tal. Jer. Pesachim iv. 1) as near Kabul. This points to *Berweh*, but the identification is omitted by Neubauer.

Tor'an.—This name is applied to a mountain and village in Galilee. It seems to have no Arabic meaning. It may, it is suggested, be the old French word *Turon*, used by the Crusaders, as in the castle of that name and the mount east of Acre, also so called by them; the meaning is given by Rey, speaking of the Castle of Toron, as signifying an isolated hill, such as *Jebel Tor'an* is. Here probably we have another Crusading word to which we may add perhaps the next.

Kustul.—This is the name of a well-known village near Jerusalem, and there is another called *Kustileh* or *Kustineh*, which has probably the same origin. The word suggests the Latin Castellum; but at *Seffûrieh* the gardens and mills round the great spring about a mile south are called *Kustul Seffûrieh*. Perhaps a better derivation is from the Crusading word *Casale*, also derived from the Latin, but applied, according to William of Tyre, to country villages, and used by the thirteenth century writers of places not defended by walls.

Roche Taille was the name of the present river *Falik;* the Arabic, it may be noted, has the same meaning.

Deidebeh is the name of a mountain. It has, apparently, no Arabic meaning, but in Aramaic it means a "watchtower." On the top of the mountain an ancient watchtower exists.

Sûrâr.—A good instance of the peculiarities of the peasant language is furnished by this word. A native of Beyrout called on me, and I asked him if he knew what the word meant. Though an educated man, he could not tell, but Mr. Bergheim, who lives among the peasantry, informs me that it means "pebbles." Thus the word, unknown to the townsmen, but retained amongst the peasantry, is the Hebrew *Tzerur*, "a pebble."

Furn.—This word means in modern language "an oven," but it is applied to various large mounds throughout the country, and in especial to one near Beisan. It seems to be a corruption of the Aramaic *Pharan*, meaning "a royal house like a basilica," according to Buxtorf. This

is striking, because in the case mentioned above, Jerome (*Ep. ad Evang.*) states that the ruins of the palace of Melchisedec were to be seen near Scythopolis, or Beisân.

Bileam and *Ibleam* are often supposed to be the same towns, but the first appears to have been towards the west of the territory of Manasseh (1 Chron. vi. 70), and may very well be *Bel'a*, near the plain. This does not suit the requirements of Ibleam. If that town be near "the garden house," which is generally supposed to be *Jenîn* (2 Kings ix. 27), then Mr. Drake's identification with *Bel'ameh*, a ruin in the valley beyond *Jenîn*, is most satisfactory. It is, however, worth notice, that the name "garden house" (Beth-hag-ben) is preserved in *Beit Jenn*, north of Jezreel, and that a *Bel'ameh* exists in this direction also.

Jeshanah.—I am happy to support M. Ganneau's identification with the modern *'Ain Sînia*, p. 205. Before the publication of this suggestion, the same identification had been independently communicated by me to the Fund.

Joshua's Tomb.—It is certain that the modern Tibneh represents the site supposed by Jerome to be Joshua's tomb. He speaks of the place as on the road from Lydda to Jerusalem, and the tomb as still shown. The name of the sacred tree, *Sheikh et Teim*, may perhaps preserve the memory of the "servant of God;" but the Jews have always held Kefr Hâris, south of Nablus, to be Timnath Heres, and their traditions generally prove the most reliable. In this case, *Neby Kifl* ("the apportioning prophet") must represent the tomb of Joshua, though, as in the case of Joseph's tomb, the building is modern.

The neighbourhood of *Chasteau Pelerin* is minutely described in the tract called "Citez de Jherusalem" (1187 A.D.)

The monastery of St. Margaret is here noticed as on the side of Carmel, near the place where Elijah used to live. This appears to be the ruined *Deîr*, south of the promontory by Elijah's spring. A league and a half away were habitations of Carmelite hermits, in the side of the mountain by springs. Between St. Margaret and these places was a place above the sea called *Anne*, where the nails were made for the cross. In front of the hermits' habitations was a place called St. John of Tyre; in front of Chasteau Pelerin, not far off, was Capharnaon, where the forty marks were struck for which Christ was sold.

This curious piece of topography is explained by the Survey. St. Margaret had a rock-cut chapel and a Greek monastery: this points to *ed Deir*, where such a rock-cut chapel exists. There are caves and ruins with water east of Chasteau Pelerin (*'Athlit*), south of ed Dier, eight miles by *Wâdy en* Neb'a, "valley of the perennial spring." Just in front of them is a Mukâm of *Sheikh Yahyah*, the native name for "John the Baptist," facing 'Athlit. Capharnaon I have shown in former papers is the modern *Kefr Lâm*, according to the distance given by Benjamin of Tudela from Haifa.

In this case the place called Anne, on a hill above the sea, must be *'Ain Hand*, "spring of the trough," sometimes called *el 'Ain* only. It

lies between the two places just mentioned—ed Deir and Wady en Neb'a—on the top of a spur above the sea.

St. John of Tyre was so called because Chasteau Pelerin was supposed to be Ancient Tyre by the Crusaders. The reason for this identification it is very difficult to imagine, but it may perhaps have arisen from the name *Tireh* belonging to a neighbouring village owning extensive lands—a name very easily confounded with "*Tire*," as the word is spelt in ancient chronicles.

Scarioth.—The native town of Judas was shown to the Crusaders ten miles from Cæsarea to the east (Fetellus). It seems to have been on the road leading to Porphyreon (Haifa) by Caim Mons, or "Mount Cain" (*Keimûn*), where Lamech was said to have killed Cain. On this road, twelve English miles from the shore at Cæsarea, is a well with ruins called *Abu Shakra*, "father of red colour." This very probably preserves the tradition, being in the right direction east of Cæsarea.

The Nomenclature.—The following are the lists compared by me in arranging the nomenclature:—

1st. The Survey Lists, corrected by Naaman Kasatly, the scribe of the party.

2nd. Official Turkish lists for the provinces of Jerusalem and Acre, furnished by Consul Moore in 1875, containing all the villages and many ruins.

3rd. Lists of Nablus and Acre provinces, furnished by Consul Rogers in 1859, with the population of the villages and towns, and the cultivation and taxes.

4th. A list for Northern Palestine, furnished by the Rev. J. Zeller, of Nazareth, including ruins and villages.

5th. A similar list near Nablus, furnished by Rev. J. Elkarey, of Nablus.

6th. Robinson's lists.

7th. A list of the possessions of the family of *Zeidân*, furnished by the last living member, 162 villages and ruins in Galilee.

From the comparison of all these lists a great amount of certainty as to spelling is obtained, as they are all in Arabic characters.

The lexicons used in translation were:—

1st. Lane's Arabic Lexicon.

2nd. Freytag's Latin and Arabic Lexicon.

3rd. Newman's English and Arabic Lexicon.

4th. Katafago's English and Arabic Lexicon.

5th. Gesenius's English and Hebrew Lexicon.

6th. Buxtorf's Chaldee and Latin Lexicon.

The number of standard works which I have abstracted for use in the memoir to the map is now over fifty, according to the list. Nearly one-third of the Memoir is now completed.

C. R. C.

BETHANY BEYOND JORDAN.

"It is generally admitted by Biblical critics," writes the author of the article entitled, *The Authorship of the Fourth Gospel* (*Edinburgh Review*, January, 1877), "that the true reading of chap. i. 28 (St. John's Gospel) is Bethany, not Bethabara."

The Sinaitic Codex with the Vatican and Alexandrine reads Bethania (*βηθανια*), and Origen states that in his time (186-253 A.D.) most of the ancient manuscripts had this reading (in Evan Johannis, tom. viii.). He, however, adopted the reading Bethabara. "For Jordan is far off from Bethany," and Chrysostom (347-407 A.D.), though mentioning the reading Bethania, prefers the now accepted Bethabara. Jerome follows in the same steps, and speaks of Bethabara only.

The objection made by Origen is the same which has lately been urged by the author of "Supernatural Religion," who points out the probability that Bethania is the true reading, and that while this cannot refer to the town of Lazarus, it "is scarcely possible that there could have been a second village of the name" (vol. ii., p. 420). He further states that the place in question "is utterly unknown now."

That Bethania, if the true reading, has no connection with the village near Jerusalem, is clearly evident from the Fourth Gospel, as the position of that place is defined (chap. xi., verse 18).

"Now Bethany was nigh unto Jerusalem, about fifteen furlongs off."

The place in question "beyond Jordan" is therefore not in any way connected with this village, for "beyond Jordan" is applied in the Old and New Testament, and in the Talmud, to the third division of the Holy Land, called in the Mishna (Shevith ix. 2) Perea, the limits of which are fixed with great exactitude by the Rabbinical commentators.*

To show that Bethany beyond Jordan is a well known title, and that this reading is quite reconcileable with the other reading Bethabara, seems to me a point of considerable interest, as materially strengthening the argument of the topographical correctness of the Fourth Gospel, the geography of which has been lately subjected to severe criticism, though not by authors very well acquainted with the subject.

The Edinburgh reviewer points to the identification of Bethany beyond Jordan with a certain *Tell Anihji*, as proposed by Dr. Caspari (see *Ed. Rev.*, p. 14, note); but this will not be admitted by any Arabic student as representing the word Bethania, because the H and the J are radicals, which have no equivalents in the Greek word, and because the name applies to a Tell east of Jordan, about twenty-one miles from *Kâna*; it has a descriptive meaning in Arabic which may be rendered "the prominent (or conspicuous) hillock."

It is, however, quite a gratuitous assumption that Bethania is here

* The Greek title Perea has the meaning "beyond." The limits of Perea, or the country "beyond Jordan" (*περαν του ιορδανου*), are given by Josephus, and agree with those described in the Talmud. The title is equivalent to the Hebrew *'Aber ha Yarden*, "over Jordan," used in the Bible.

meant to be the name of a village or town, and the suggestion I would make is that the writer refers to the well-known district of Batanea, which has left traces of its name to the present day in the district called *Ard el Bethânieh* "beyond Jordan."

The name Batanea occurs in the Targums and the Samaritan versions of the Old Testament, in the writings of Josephus, Ptolemy, and Eusebius, and the following are the indications of the position of the district:—

1st. In the Targum of Jonathan (Psa. lxviii. 23), Bothenin (בזהנן) stands instead of the Hebrew Bashan, and the same change occurs in Deut. xxxiii. 22. In the preceding chapter (xxxii. 14) the Targum of Jerusalem reads Bathenia (בהנייא) for Bashan. The two words are, in fact, the same, *Sin* and *Teth* being convertible in Hebrew, as they are constantly interchanged in the language of the native peasantry, who pronounce the *Thé* of the Arabic alphabet like *Sin*. The Targums therefore identify Batania with Bashan.

2nd. The Samaritan Pentateuch reads Batanin (בהנין) in every instance where Bashan occurs in the Hebrew.

3rd. Eusebius (Onom. s.v. *βασάν*) gives its name as existing in his day under the form *Batanaia* (*Βαταναία*), in which statement he is followed by Jerome.

It is, therefore, important in the next place to state the limits of Bashan, and these are approximately given in the Old Testament (Deut. iii. 10-14; Josh. xii. 5). It belonged to the half tribe of Manasseh, and was situate north of Gilead, and extended as far as Hermon. On the east it included Salchah (*Salkhad*), on the west it reached to the *Arabah* or Jordan Valley (see Bib. Dict.); the name signifies "soft and level soil" (Ar. *Bathana*), and applied to the rich cornland of this district, where the crops are finer than in any other part of the Holy Land.

4th. The notices of Batanea in Josephus are few. The districts of Trachonitis (*el Lejah*), of Gaulonitis (*Jaulan*), and Auranitis (*Hauran*), were within the limits of the ancient Bashan, and Batanea appears to have been specially applied to a district south of Trachonitis and west of Auranitis (see Rel. Pal., p. 108). The name *Ard el Bethânia* now applies rather farther east to the district of the *Lejah*, north of *Jebel Hauran* (the hill of Bashan); but the position given by Josephus would appear to include the south-western portion of the kingdom of Og.

5th. Ptolemy (140 A.D.) speaks of the region of Batanea as including Trachonitis, and gives it apparently a greater latitude of meaning, and the same extension of the meaning, as referring to all Bashan, is deducible from Josephus (Ant. iv. 7, 4), where Golan is placed in Batanea, which thus reached to the Jordan valley (see Rel. Pal., p. 318).

6th. In the Onomasticon Batanea is made identical with Bashan, as above noticed, and the following places are noticed as within its limits:—

1. *Ashtaroth* — *es Sunamein.*
2. *Golan* — in the *Jaulân.*
3. *Gergasa* — on the east of the Sea of Galilee,

besides others of doubtful position. In addition to these, a place of some importance to the present question must be noticed, which is also placed by the Onomasticon in Batanea—namely, Namara.

Under the head of *Nemra* Eusebius mentions a town as existing in his day called *Nabara*, or according to another edition, *Abara*. The former is more probably the correct reading, as the Latin has *Namara*, but it is worthy of notice that the place is identified by Eusebius with Nimrah, near Heshbon (Numb. xxxii. 3), and that Epiphanius (Contra Hæres 51, 5th cent.) reads Bethamara for Bethabara (Rel. Pal. p. 627). This town of Nabara was in Batanea according to Eusebius, and would seem to be possibly the same which is mentioned as identical with Bethnimrah (Josh. xiii. 27), a town of Gad, and as being near to Livias, which was situate in the neighbourhood of Mount Nebo. Eusebius evidently refers to the true site of Bethnimrah, opposite Jericho, in one case, but in the other probably to a ruin still existing near *Kanawât*, within the limits of the modern *Arâ el Bethaniah*, and called *Nimreh*. This place is noticed in the Jerusalem Talmud as on the eastern boundary of the "land."

The curious connection which thus apparently exists between Batanea, Abara, and Nimrah, has led modern scholars to place the site of Bethabara at *Nimrîn*, in the Jordan valley, opposite Jericho (see Smith's Bible Dict. and Murray's new Map), yet this connection is only apparent, as the reading Abara is easily shown to be a corruption, and because the Jordan valley site is not in Batanea as Namara was.

The general drift of the above notes tends to show that Bathania was the well-known late appellation of the kingdom of Og, which still existed in the fourth century, and of which traces still remain. The exact limitation of Batanea is not deducible, but Reland, one of the greatest authorities on the subject, considers the district to extend to Jordan, and thus a town near the river could have stood within this territory, if it were not further south than that part of the valley which is opposite to Lower Galilee. It is impossible, however, to include the traditional site of Bethabara, or that at *Nimrîn*, within the limits of Batanea.

An objection to the identification of Bethany beyond Jordan with Batanea may perhaps be founded on the long form βηθανια, but as has been shown above, the longer form *Bethenin* occurs in the Targums, and in addition to this, the use of the letter H in the Greek of Old and New Testament is irregular. Thus in the LXX we have βηθσαβεε for Bathsheba, and βαθρεφα for Bethrapha. In the New Testament Bethphage is spelt with the long H and also with the short E, and in the Onomasticon Bethshemesh and other words are given in the same way with both.

An old objection to the topographical exactitude of the fourth gospel was founded on the assumption that Bethabara was near Jericho, and that it would thus be impossible for our Lord to reach Cana of Galilee "on the third day;" but there is no evidence beyond the tradition of

the fourth century to fix Bethabara so far south, whilst a position near upper Galilee would both suit the narrative and allow of the reconciliation of the two readings Bethany and Bethabara.

Bethabara is commonly spoken of as the site of our Lord's baptism. In this again we follow the fourth century tradition. From the gospel we gather nothing beyond the fact that it was the scene of certain events which are placed in the Gospel Harmonies (see Smith's Bib. Dic. p. 721) after the Temptation, and which occupied two days, seemingly consecutive, whilst on the third Jesus reached Cana of Galilee.

In a former paper (*Quarterly Statement*, April, 1875) I called attention to the fact that the name *'Abâra* still applies to the principal ford of Jordan north of Beisân, and thus leading to Bashan or Batanea, whilst the site is within a day's journey of the neighbourhood of Nazareth. Against this identification all that can be urged is the tradition which places Bethabara near Jericho. It may be said also that the name is merely descriptive, and might apply to any other ford; to this I can only reply, that of more than fifty fords the names of which were collected by the Survey party, not one other had any name at all approaching in sound to this, and that, though doubtless descriptive, it is not a common name in the country, as it does not reappear in the list of 6,000 names within the limits of the Survey.

It seems difficult to understand how the name Bethabara can have been accepted by the early fathers of the church unless the site either existed in their day, or a tradition dating as early as the middle of the second century pointed to it as the site of the Bathania of the Gospel. The above notes will serve at all events to show that the topography is capable of exact explanation whichever reading be the more authentic. CLAUDE R. CONDER, Lieut. R.E.

SYCAMINON, HEPHA, PORPHYREON, AND CHILZON.

THE question of the sites of the four towns above named is interesting and somewhat complicated.

Haifa is noticed in the Talmud under its modern name (Gemara, Sabbath, 26a) and by the name Cayphas in Crusading chronicles, such as Geoffry de Vinsauf 1187, Sœwulf 1102, Benjamin of Tudela 1160, and Sir John Mandeville 1322; under this title also it is marked on Marino Sanuto's map (1321). The name comes from a Hebrew root meaning "shore," and in Arabic a "mountain side," referring to its position at the foot of Carmel by the sea. The Crusaders, however, had curious ideas of the derivation of the title. According to some it was built by Caiaphas, the high priest, and named from him; others supposed a connection with the name Cephas, and referred it either to the "stoniness" of the place, or to Simon Peter, who fished there according to one account.

This curious legend has probably some connection with the Crusading Capernaum, which was shown near the shore of the Mediterranean farther south, at *Kefr Lâm*.

The Crusaders further called Haifa Porphyreon, as is certain from William of Tyre. The real town of this name, which was derived from the purple of the Murex there caught, was eight Roman miles from Sidon towards the north, and just south of the River Tamyras (*Nahr Damûr*), but the Crusading idea was probably connected with their extraordinary fancy for placing Ancient Tyre at *'Athlît*, which would bring Porphyreon into a relative position near Haifa.

The question of Palætyrus, or Ancient Tyre, thus becomes connected with the present subject. This place, the original site of Tyre, was, according to Strabo, thirty stadia south of New Tyre on the promontory; yet there is a passage which looks as if even in the fourth century it was placed near Athlit, for Jerome speaks of Dor (s.v. Dornapheth, Onomasticon) as nine miles north of Cæsarea (at *Khŭrbet Tantûrah*) "to those going to Tyre now deserted." The Crusaders added to their theory the position of Porphyreon at Haifa and of Sarepta, possibly at *Surafend*, just south of 'Athlît. They also grouped the sites of Capernaum and Meon (the town of Nabal) close by, and the pilgrim on landing was thus shown immediately sacred places, the true sites of which were removed by days of travel.*

There is further some evidence that Sycaminon was also placed, in the fourth century, at Haifa. Jerome, in the Onomasticon (s.v. Japthie), identifies Haifa with Japhia of Zebulon (*Yâfa*, near Nazareth) and with Sycaminon. The latter name appears as Shikmonah in the Talmud (Mishna Demoi I.), referring to a place celebrated for its pomegranates, and Sycaminon is also noticed by Josephus (Ant. xiii. 20) as near Ptolemais. The derivation is supposed to be from the Sycamine figs, one tree of which still remains on the shore near Haifa. Sycaminon is also noticed in two early itineraries, and its distance given from Acre and Cæsarea.

The fact that in the Talmud both names occur seems to indicate that Sycaminon and Hepha were distinct places, and this leads to their identification with the ruined sites of *Haifa el 'Atîka* (ancient "Haifa"), and *Tell es Semak* ("mound of the fish"), the latter possibly a corruption of Shikmonah; but as these two are only two miles apart they might easily be confounded, as identified in the Onomasticon; in the Crusading times we find them again distinct—Haipha, under the name Cayphas, whence the modern Frankish Caiffa originates, and also as Porphyreon, Sycaminon, and Sycamazon, a bishopric under the metropolitan of Cæsarea, as early as 431 A.D.

The distance of Sycaminon from the two well-known points of Acre

* The name *Tîreh*, applied to a village near Athlit, may perhaps have some connection with this idea.

and Cæsarea is differently given by the Antonine and Jerusalem itineraries, thus :—

	Antonine.	Jerusalem.
Sycaminon to Acre.....	xxiv. r.m.	xv. r.m.
,, Cæsarea	xx. r.m.	xvi. r.m.
Total area to Cæsarea.....	44 Roman miles	31 r.m.

The true total distance is thirty-five and a half Roman miles measuring in a line, and by road thirty-nine and a half Roman miles. As Sycaminon was close to the Carmel promontory, according to every early account, it could not be only sixteen miles distant from Cæsarea, and a single X has evidently dropped out, which would bring the total of the Jerusalem itinerary nearly right, thus :—

Sycaminon to Acre	15 r.m.
,, Cæsarea (xxvi.)..	26 ,,
	41 r.m.

This, if the road went a little inshore of the Bay of Acre, would be correct. In the other itinerary, on the contrary, an X seems to have been added to the northern measurement, for Sycaminon under Carmel near Haifa could not have been twenty-four Roman miles from Acre. The correction makes the total thirty-four Roman miles, which is rather short unless direct measurement over the Bay of Acre be supposed.

There is, however, another difficulty in the question, for Sycaminon in the Jerusalem itinerary is placed after Calamon, three miles farther. Now Calamon was really three miles farther on the road than Sycaminon, and situate at *Khŭrbet Kefr es Samîr* (see *Quarterly Statement*, January, 1876, p. 20), and this would seem to make the total from Acre to Cæsarea forty-three miles.*

The two itineraries, however, agree in placing Sycaminon fourteen to fifteen miles from Acre, measuring along the shore, and this distance agrees with the position of *Tell es Semak*, fifteen Roman miles from Acre and three Roman miles from Calamon (*Kefr es Samîr*) and twenty-four and a half Roman miles from Cæsarea.

The sites of Sycaminon and Haifa were thus near one another, but separate towns, as the literature of the subject indicates, and the ruins and names and distances point out.

The curious question remaining is whether Chilzon was ever a name applied to Haifa.

* A possible explanation of the Calamon difficulty suggests itself to me as follows : That the Bordeaux Pilgrim crossed over Carmel to Calamon and went north to Sycaminon. This route would fit the distances very well, as follows :—

Acre to Kefr es Samîr (Calamon) 12 r. m., really 11½ r. m.
Kefr es Samîr to Tell es Semak 3 ,, ,, 3 r. m.
Tell es Semak to Cæsarea ..... 26 ,, ,, 24½ r. m.

This would make the Jerusalem itinerary agree with the known position of Calamon without giving too great a total.

The name is that of the Murex, and means "snail" in Hebrew (the Arabic *Halzûn*). It has thus the same derivation with Porphyreon, also named from the Murex which yielded the purple. Reland supposes a connection with the text (Canticles vii. 5), "Thy head like Carmel, and the hair of thy head like purple," as alluding to the fishery of the Murex near Carmel. Chilzon is noticed, according to this authority, as a town from which, as far as the ladder of Tyre, the Murex was caught, but Neubauer supposes the word to be used only for the name of the mollusk in the Talmud.

In another ancient itinerary the town Chilzon is noticed as distinct from Haifa, and might be the northern or true Porphyreon. In the Targums the Chilzon or Murex is noticed as among the riches of the tribe of Zebulon, and as "coming up into the hills" (Buxtorf). This seems to give a clue to the real position of the place, for Zebulon did not possess any of the land north of Sidon where Porphyreon really stood, but the country from Carmel to Acre, and the Belus, in and near which the Murex is found and was caught originally.

The name still exists. It is applied to a large valley, a confluent of the Belus, called *Wâdy Halzûn*, "the valley of the snail" (or Murex). Here, then, if anywhere, Chilzon most likely stood, and not at Haifa, as supposed by Reland, if, indeed, a town of the name ever existed.

The fishery of the Murex extended from Phœnicia down to the Bay of Acre, and along these shores the mollusk (*Murex Trunculus*) is still found.

CLAUDE R. CONDER, Lieut. R.E.

BARAK AND SISERA.

Judges iv.

THERE are few episodes of the Old Testament history on which more light has been thrown by the Survey discoveries than that of the famous defeat of the Canaanites under Sisera.

The topography hitherto has been wonderfully obscure. The central position is Tabor. Hazor, Kedesh, and Bitzaanaim have been generally placed in Upper Galilee, over thirty miles from Tabor, whilst Megiddo has been placed close to Taanach, fourteen miles south-west. This is contrary to what we generally observe in the Scripture narrative, for the places noticed in a single episode are almost always close together.

I propose to show how the whole scene can be laid in the neighbourhood of Tabor within a radius of five or six miles.

The kings of Canaan (or of the low lands) were governed by Jabin, who lived at Hazor. They assembled at Taanach, and by the waters of Megiddo, but the battle was apparently not fought close to these places, for in Psalm lxxxiii. we read that they "perished in Endor," and the

army of Sisera was destroyed in the Kishon, which has its origin far north of these towns.

It cannot be supposed that Barak would desert the fastnesses of Tabor and undertake a long march of fifteen miles over the boggy plain to attack the Canaanites strongly placed on the slopes of the low hills at Taanach. Scripture says, "I will *draw unto thee*, Sisera . . . unto the river Kishon." And here, with the full advantage of a rush from the high ground, Barak, like Napoleon in his battle of Tabor, descended upon the Canaanites, who were driven into the bogs and swamps from which the main stream of the Kishon rises, and in which the Turks lost so many men in the later battle. It is true that an affluent of the Kishon comes from near Taanach, but the *Mujahîyeh*, or "spring head," is under the Nazareth hills, just west of Tabor.

The notice of Endor shows that the kings in the first instance advanced from the south, and no doubt posted themselves at the foot of the conical mountain on which Endor is placed before venturing into the open plain south-west of Tabor. Thus the position of Megiddo at the ruin called *Mujedda*, in the Jordan valley, which I proposed in a paper on the subject on entirely different grounds, is in accordance with this advance. The "waters of Megiddo" must be the innumerable streams of the broad valley of Jezreel and the springs which flow in abundance from the mound of *Mujedda*.

The defeat of Sisera drove his host into the Kishon, "that river of battles—the river Kishon" (according to Gesenius' rendering instead of "ancient").

This points to the identity of Harosheth of the Gentiles with *el Harathîyeh* as generally accepted, and the name "wooded country" is derived, no doubt, from the fine oak woods on the hills west of the Kishon, towards which the Canaanites who succeeded in getting through the swamps would have fled.

But Sisera fled away by himself to the plain Bitzaanaim, which was in the neighbourhood of that Kedesh where Barak had gathered his men before advancing to Tabor.

Barak was of the tribe of Naphtali, and this has directed attention to *Kedes* (Kadesh Naphtali) and the great plain near it. We must then suppose Sisera to have fled for thirty miles, over mountains 4,000 feet high, through the most difficult country in Palestine. We must suppose Barak to have marched down from these hills to the plain, and then back again to Hazor, over the waters of Merom, according to Josephus.

There is, however, a far simpler explanation. There is a *Kedesh* on the shores of the Sea of Galilee, only some sixteen miles from Tabor, a place appropriate for a gathering of the tribes and within the bounds of Naphtali, as that tribe held all the country east of Tabor. And between this Kedesh and Tabor there is a broad plain, and in it a place called *Bessum*, a word radically identical with the name Bitzaanaim, and close to the towns of Adami (*ed Dâmeh*) and Nekeb (*Nakîb*), which are noticed in the Book of Joshua (xix. 33) in connection with Bitzaanaim.

Thus the whole of Sisera's flight is reduced to the far more probable distance of five or six miles from the scene of his defeat—a distance possible for the powers of a man so exhausted as Sisera was, and is directed in a line just opposite to that of the pursuit of his army towards Harosheth. It may be added that the name Bitzaanaim has not been recovered in the old supposed position, and does not occur in any other part of Palestine.

Much might be added in illustration of this episode with regard to the storm, the meteor shower, the butter given by Jael, the hammer and nail, and the alleged reasons, according to the Jews, for the murder; but this paper is intended to point out only the probable topography of the account. C. R. C.

MEETING OF GENERAL COMMITTEE.

The Annual Meeting of the General Committee was held at the office of the Fund on Tuesday, July 17th, the Rev. Dr. Joseph Barclay in the chair.

1. The minutes of the last meeting were read and confirmed.

2. The following Report of the Executive Committee was then read:—

"The Executive Committee have, on resigning the trust committed to them on June 26th, 1876, to render an account of their administration and work during the past twelve months.

1. On their first sitting Mr. W. Hepworth Dixon was elected Chairman for the year.

2. The number of meetings held during the year has been twenty-four. There have also been meetings of the Publication Committee, the Finance Committee, and various sub-committees, specially appointed from time to time, to investigate and report on matters of importance as they occurred.

3. The exploration work of the year divides itself into two portions—the field work, and that of drawing the map, calculating the observations, and preparing the memoirs. From June to January the whole strength of the Royal Engineers in the service of the Committee was employed on the latter branch of work, two officers and five non-commissioned officers being engaged upon the map in an office taken for them for this purpose. The result is that out of twenty-six sheets, twenty are so far advanced that, were it not for a few points of difficulty which must be answered by re-examination of the ground, they might be put into an engraver's hands at once. As regards the memoirs, which are the special work of Lieutenant Conder, the last report of progress shows that the whole of the names collected by Lieutenant Conder for the map—6,000 in number—have been translated, compared with the official lists and those of Rogers, Robinson, Zeller, and others, and the translation has been completed as far as possible. This very important part of the

work will be carefully examined before publication by the best Arabic scholars.

The memoirs of three of the sheets (Nos. 13, 16, and 18) have been completed, and two more (viz., 7 and 9) only have to be rearranged in accordance with the modified plan of the editors.

The greater part of the indexes of the remaining sheets have been made.

At the beginning of the year the Committee thought themselves justified in sending out Lieutenant Kitchener with a party of three non-commissioned officers to complete the survey of Western Palestine. There remained, as was estimated, about 1,200 square miles in northern Palestine, and 200 in the south. Lieutenant Kitchener's letters have reported steady and uninterrupted progress. In his last letter he estimated that the work would be finished in the north by the end of July. By a telegram which reached the Chairman on Saturday last, the Committee receive the gratifying intelligence that the whole of the northern portion, which appears to consist of 1,000 square miles, or 200 less than was estimated, has been now completed.

There remain, therefore, only the 200 square miles in the south and the examination of certain points in the country to clear up the difficulties mentioned above.

The Committee take this opportunity of expressing their high sense of Lieutenant Kitchener's ability and zeal. He has conducted the work for six months without any accidents during a period of suspicion and excitement. His reports, which are in the hands of the General Committee, are careful and intelligent, and his monthly accounts show due regard to economy. He has hitherto managed to conduct the Survey for a monthly sum less than that which the Committee gave him as a maximum. It is hoped that he will return to England in the autumn, bringing his work with him, after which the Committee recommend that no time will be lost in arranging and working up the detail, with a view to the early publication of the map and its accompanying memoirs.

This map, when produced, will, the Committee may fairly promise, fully justify the work and expenditure of the last five years, and will form by far the most important contribution ever yet made to the knowledge of the lands of the Bible.

4. The income of the Fund from June 30th, 1876, to June 30th, 1877, was £3,709 14s. 1d. The classified expenditure during the same period was as follows: — Exploration account, £2,399 12s. 8d.; Printers, £317 12s. 4d.; Loan repaid to Treasurer, £100; Postage, £80 18s. 10d.; paid to Photographer, £109 7s. 9d.; Office, Rent, Salaries, and Advertising, £649 15s. 5d. The balance in hand on June 30th was £398 0s. 4d.

The Committee, on considerations of general policy, have decided on abandoning their claim to the rest of the damages awarded for the Safed outrage. They have received from Consul-General Eldridge the sum of £262 12s. 5d., representing an amount of £270, less exchange.

5. Several new Local Societies have been formed in Australia and

New Zealand through the exertions of Mr. H. W. Fry, to whom the best thanks of the Committee are due.

6. The holding of drawing-room meetings continues to be carried on by Mrs. Finn, and the best thanks of the Committee are due to those ladies who have held meetings.

7. The publication of the *Quarterly Statement* has been under the consideration of the Committee. It has been proposed to make certain changes in the contents of the periodical, which shall tend to make it more generally interesting. The matter has been referred to a sub-committee, consisting of the Chairman and one of the Hon. Secretaries, who will report and recommend what, if any, change is to be made. The Executive Committee recommend that powers be granted from the General Committee to adopt such improvements in the management of the *Quarterly Statement* as, on consideration, they may find best suited to serve the interests of the Fund.

8. The Committee have undertaken to examine and restore to its proper use, so far as may be found practicable, the interesting site of Jacob's Well. For this purpose £100 has been given by Miss Peache, and £50 promised by Dr. Rogers, of Exeter. It is proposed to clear out the well, take away the rubbish which lies round it, and have it guarded by the low wall, part of which is still standing, that once formed part of a church erected over it. Another special offer of £50 has been made to the Committee for the purpose of examining Rachel's Tomb. This will be done if possible.

9. The special thanks of the Committee are due to Consul-General Eldridge for the very great trouble he has taken in starting Lieutenant Kitchener in his work; to Mr. Harper, Captain Anderson, and Captain Hamilton for sketches published in the *Quarterly Statement;* to the Duke of Northumberland, Mr. G. Harris, the Hon. W. Cowper-Temple, the Earl of Aberdeen, Lord Forbes, Miss Baxter, of Ellangowan, Mr. H. N. Middleton, Mr. Jno. Edward Wilson, Mr. P. Mackinnon, G. M. E., Sir T. Archibald, Mr. W. H. Gamlen, Lord Lawrence, Mr. Dimmock, Mr. Arthur Jones, Mr. Maitland Spencer, Mrs. Lawrence, Mr. Robinson Douglas, Mr. H. M. Ormerod, Mrs. Stewart Dykes, Mr. W. Kemble, Rev. W. Hall-Houghton, the Bishop of Norwich, Rev. Archibald Morrison, Sir W. Ramsay Fairfax, Sir W. C. Trevelyan, Lady Herschel, Mr. S. H. Officer, G. C., Rev. C. Watson, Mrs. Atkinson, Rev. S. S. Mander, Mrs. Cunliffe, Rev. G. Lawrence, Mrs. Oliphant, Mr. Wagner, M. J. T. Houghton, Professor Kinke, Mr. F. Pease, J. S., Captain Warren, Mr. E. H. Palmer, and others for donations varying from £5 to £100. Many of these are second, third, or fourth donations."

3. This Report having been formally adopted, the Committee proceeded to confirm the action of the late Executive Committee in strengthening the body of the General Committee by the names of the Bishop of Adelaide, Mr. M'Arthur, M.P., and the Dean of Norwich.

4. The Executive Committee was then re-elected for the following year, with the addition of Mr. John MacGregor.

The Honorary Officers were re-elected.

5. A vote of thanks was passed to the President of the American Association for the gift of their photographs.

6. The Executive Committee received full powers to deal with the improvement or alteration of the *Quarterly Statement* as might be found expedient.

7. A vote of thanks was then passed to the Chairman, and the Committee adjourned.

THE SEPULCHRES OF DAVID AND OF THE KINGS OF JUDAH.

A HALO of intense interest surrounds the tomb of David. While its true position is a much disputed point in the topography of Jerusalem, its discovery would reveal the most ancient monument connected with the Holy City, and perhaps might throw some light upon the expression, "the city of David."

The recovery of such a precious relic of the past is a reward yet in store for some successful explorer; the definition of its exact or probable position it is now proposed once more to assay by argument.

We possess but scanty knowledge about early Jewish tombs, yet in three instances in the Old Testament (the sepulchre of Abraham, of the prophet at Bethel, and of Elisha) their situation seems to have been at least at some little distance from human habitations.

It is stated, however, in the Bible more than twenty times of some one or other of the kings of Judah, that he was *buried in the city of David*, frequently with the additional words, "with his fathers." No special honour was necessarily conferred by such burial "in the city of David," as is clear from the case of Jehoram, who was so buried (2 Kings viii. 24; 2 Chron. xxi. 20), whilst Josephus says (Ant. ix. 5. 3), "They neither buried him in the sepulchres of his fathers, nor vouchsafed him any honours, but buried him like a private man."

The surprise naturally arising at this intramural sepulture on the part of the Jews increases to amazement when one reads that all Israel "buried Samuel in his house at Ramah" (1 Sam. xxv. 1).

Perhaps, however, in our simplicity we have been making the Jews to do what they neither did nor thought of doing; so that it is necessary to examine the two expressions, "buried in his house," and "buried in the city of David," with the view of ascertaining the precise meaning of the three words "*house*," "*city*," and "*in*."

(A.) House. "They buried Samuel in his house."

The Hebrew word here used for house is "Beth." In the following passages the same term is applied to a tomb:—

Job xxx. 23. "The *house* appointed for all living."

Job xvii. 13. "If I wait, the grave is mine *house*."
Eccles. xii. 5. "Man goeth to his long *home*" (= house).
Isaiah xiv. 18, 19. "All the kings of the nations, even all of them, lie in glory, every one in his own *house*. But thou art cast out of thy grave."

Unless it can be very clearly shown that the use of the word *Beth* in these passages in the sense of *tomb* is inadmissible in the historical books, it seems that without hesitation it ought to be admitted that *house* = *tomb* in these three passages, viz.—

1 Sam. xxv. 1 (as already quoted and elsewhere suggested).
1 Kings ii. 34. "Joab was buried in his own *house* in the wilderness."
2 Chron. xxxiii. 20. "They buried Manasseh in his own *house*." (Compare the parallel passage in 2 Kings xxi. 18. "Manasseh slept with his fathers and was buried in the garden of his own *house*, in the garden of Uzza."

This seems to me sufficient to dissipate the common misapprehension that when Samuel is said to have been buried *in his house*, he was buried in his dwelling-house. "House" in such passages = (and should be translated) tomb or sepulchre.

(B.) City, as in the words "the city of David," and similar expressions.

From one passage it may be conclusively demonstrated that *city* (in the phrase *city of his refuge*) embraces the surrounding suburbs—*i.e.*, fields, and all the space within the Levitical boundary of 2 000 cubits. See Numb. xxxv. 25-28. Here it is said—

25. "The slayer shall abide in it" (*i.e.*, the city of his refuge).
26. "If the slayer shall at any time come without the border of the city of his refuge; (27) and the revenger of blood find him without the borders of the city of his refuge . . . and kill the slayer; he shall not be guilty of blood:
28. "Because he should have remained in the city of his refuge."

These verses show that the slayer was not required for safety's sake to remain within the walls of the city of refuge, but only within its Levitical boundary; and yet if he went beyond that boundary and was slain, the avenger was not guilty, for the other ought to have remained *in the city*—*i.e.*, within its prescribed boundaries.

Hence it is clear that the word *city* in such a case as Hebron or Kedesh includes a district outside the fortified walls. Why should it not have the same meaning in other cases, and even in the expression, "the city of David"?

Indeed, in the story of Shimei (1 Kings ii. 36, 37) Jerusalem evidently means more than the city within the walls, for Solomon first says to him, "Build thee a house in Jerusalem, and dwell there, and *go not*

forth thence any whither;" and then adds, "For it shall be, that on the day thou goest out and *passest over the brook* Kidron, . . . thou shalt know for certain that thou shalt surely die." Thus the limit imposed was not strictly the circuit of the walls of Jerusalem, but its suburbs, at least in one direction, so far as the Kedron.

(C.) The Hebrew prefix translated in A. V. "*in*," is given by Gesenius as also signifying "*at*"—"*near*."

The following passages in which this prefix is in A. V. rendered *in*, seem obviously to require it to be translated "*near*":—

1. Gen. xiii. 18. "Abraham dwelt in the plain of Mamre, which is *in* Hebron."
   Surely not within the city itself, but only near it.

2. Gen. xxxvii. 12, 13 (twice). "Feed their flock *in* Shechem."
   This must be equivalent to "*at*" or "*near*."

3. Josh. xxiv. 32. "The bones of Joseph buried they *in* Shechem, in the parcel of ground which Jacob bought."

Surely the Shechemites would never have sold any of the land in the city to a stranger; and the story in Genesis shows they did not.

4. Josh. v. 13. "When Joshua was *by* Jericho."

This passage happily removes the last shadow of doubt. Here it was impossible for the translators (taking Jericho as = the city within the walls, as in chap. vi. 1, "Jericho was straitly shut up") to render the Hebrew prefix any longer by the word *in*, so that they substituted "*by*," since "*in Jericho*" was just where Joshua was not.

These examples are enough to show that in certain cases the prefix translated "*in*" cannot mean within, but only *at* or *near;* and therefore the oft-repeated phrase rendered in A.V. "*in* the city of David," does not of necessity mean *within* the walls of the city, but may equally well mean *near* the city of David.

The prevalent opinion, then, that the sepulchre of David was *within* the city of David, having been founded on the above repeated expression, is thus shown to be based on a misapprehension. The narrow meaning of "*in*" (*i.e.*, within) being given to an equivalent having equally the wider signification of "*at*" or "*near*," has given rise to an "*ignis fatuus*."

Therefore the position of the sepulchre of David, whether within or without the walls of the city of David, must be decided on other considerations than this most misleading translation "*in the city of David*."

Further, there is strong, if not conclusive, evidence in the Bible that one king said to have been buried *in* the city of David was really buried *outside* the walls. Azariah (or Uzziah) having been smitten with leprosy for his profane attempt to offer incense, was "a leper unto the day of

his death, and dwelt in a several house. . . . . And they buried him with his fathers in the city of David (2 Kings xv. 5-7). In 2 Chron. xxvi. 23 this is explained, and it is more fully stated, that "they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said he is a leper." The fact of his being a leper was the reason of his being buried in a *separate* rock-cut chamber of his own in the same field (LXX. πεδίῳ) indeed, but not in the sepulchres of the kings.

Josephus says (Antiq. ix. 10. 4): "So he abode out of the city for some time, and lived a private life; . . . after which he died with grief . . . and was buried by himself in his own gardens."

If the defilement of leprosy shut out Uzziah for the rest of his life from the city, and when he was dead excluded him from sepulture in the sepulchres of David, we can hardly suppose it would have admitted of his burial within the city walls.

The indirect testimony of Josephus is hardly conclusive either way. From his statements (Ant. vii. 15. 3; xiii. 8. 4; xvi. 7. 1: and Wars i. 2. 5) of the great treasures buried in the tomb of David, it has been urged that the tomb could not have been outside the walls, otherwise it would have been plundered when Jerusalem was besieged by foreign armies. To this there is the unanswerable reply, that if ever such treasures were deposited there it is incredible that they should have been left untouched in the dire extremities to which the kingdom was reduced, as for instance "when Hezekiah cut off the gold from the doors of the temple of the Lord." The suggestion that Hyrcanus took the Corban and then invented the story about the treasures found in the tomb of David, or that Herod spread the tale about Hyrcanus to excuse his own entrance into the tomb, seems satisfactorily to explain the statements of Josephus. It is highly probable, however, that the tombs of some of the kings, if not the sepulchral chambers of David and Solomon, had been rifled long before; for in Baruch ii. 24, reference is made to the prophecy of Jeremiah (viii. 1) as already fulfilled. "At that time, saith the Lord, they shall bring out the bones of the kings of Judah . . . out of their graves." Still the passage (Ant. xvi. 7. 1) may be worth something as bearing upon the position of the tomb. On the words, "Εἰσερχεται πραγματευσάμενος ἥκιστα μὲν ἐν τῇ πόλει φανερῶς εἶναι," Lewin observes, "He was anxious to elude the observation of those *in the city*, from which the inference arises that the tomb itself lay *without* the city; for if both the palace and tomb were within it, the words *in the city* would have been superfluous."

We now come to the exceedingly *valuable*, but (to most) very *perplexing* testimony of the book of Nehemiah—*valuable*, because it alone gives any indication of the position of David's sepulchre; *perplexing*, because the position indicated has by most authorities been considered as lying outside the walls of the Jerusalem of David's time; and therefore has seemed to clash with the oft-repeated statement "*in the city of David*."

Two passages have to be compared in Nehemiah—

iii. 15, 16, 26.	xii. 37.
The gate of the fountain repaired Shallum . . . he built it . . . and the wall of the pool of Siloah by the king's garden, and unto the *stairs that go down from the city of David.*	At *the fountain gate,* which was over against them, they went up by *the stairs of the city of David,* at the going up of the wall,
After him repaired Nehemiah . . . unto *the place* over against *the sepulchres of David*, and to the pool that was made, . . .	above *the house of David,*
(26) Moreover the Nethinims (*marg.*) which dwelt in Ophel, (repaired) unto *the place* over against *the water gate toward the east.*	even unto *the water gate eastward.*

This is not the time to enter upon the difficult question of the course of the wall and position of the gates of Jerusalem as restored by Nehemiah; but it is agreed (universally, I believe) that the description in chap. iii. begins at the north-east and goes round by the west and south, returning at last to the starting-point at the north-east; and that in the procession in chap. xii. the first company proceeds from west by south to east. The pool of Siloah is also admitted to be the pool of Siloam, so considered now, at the south end of the Ophel hill.

Beyond this the case is almost one of "*quot homines, tot sententiæ.*" Still since the position of the sepulchre of David is affected by the position of other points named in these passages, reasons are given below (Note A) which seem to me to indicate that—

1. The *fountain gate* was near the pool of Siloam.

2. The *water gate* was a gate leading from Ophel to the virgin's fountain, and was near to it.

3. The *pool that was made* was one lower down the Tyropœon valley (the "*old pool*" on the ordnance map).

4. The *stairs of the city of David* led down the Ophel hill to near the pool of Siloam.

The remarkable coincidence (in the parallel verses above) will have been observed.

iii. 16.	xii. 37.
"The sepulchre of David" (corresponding to)	"the house of David."

If now we take the word "*house*" (it is the former word "*Beth*") in the sense it has been shown to possess by paragraph A, the difficulty about the palace of David vanishes, having all along been based on a misapprehension, and the two passages in Nehemiah, mutually supporting one another, afford us their combined assistance towards fixing the position of the tomb of David.

The order given in Neh. iii. 15 seems to me to show that the stairs

of the city of David could not have descended westwards from Ophel into the Tyropœon valley to a point at all considerably north of the pool of Siloam; for (1st) the procession went up *at* (most probably = *close to*) the fountain gate, and (2nd) it most certainly went up by the stairs, *at* the point where the wall went up, "*at the going up of the wall.*"

Again, as the pool *that was made* seems almost certainly to be the *lower* pool of Siloam, the first company cannot possibly have gone round by the south side of it, because such a course for the wall would not admit of the stairs of the city of David forming a point in the rebuilding of the wall between the *pool of Siloam* and the *pool that was made*.

The city wall may have run round the north side of the pool of Siloam, *i.e.*, of the upper pool, or (less probably) on the south side of it.

If the stairs were close to the wall (which seems probable) then since the company went *above* (= *over*, as in xii. 37, "(from) *above* the gate of Ephraim," &c.) the sepulchre of David, it is rather difficult to understand how the entrance to the tomb could have been otherwise than outside the wall of the city. But if the stairs diverged from the wall, then they might have been said to have gone *over* the house (= tomb) of David, even while the entrance was within the walls. Again, Nehemiah (iii. 16) might probably have been said to have repaired *over against* (= in sight of, or opposite to) the sepulchres of David, whether the entrance was within or without the city, for it is difficult to limit the use of the words "*over against*" exclusively to objects either inside or outside the line of the walls. (See Note B.)

It may be added that, since it seems to have been an especial mark of honour to possess a sepulchre in an elevated situation—as was the case with Shebna's tomb (Isa. xxii. 16), "He that heweth him out a sepulchre on high" (LXX. ἐν ὑψηλῷ), and perhaps with Hezekiah's (2 Chron. xxxii. 33), "They buried him in the *chiefest* (margin, "highest;" LXX. ἐν ἀναβάσει) of the sepulchres of the sons of David"—it seems probable that the entrance to the tomb of David was either cut in the face of a high wall of rock or situated near to the top of the steep point (forty or fifty feet high, Robinson's "Researches") with which the ridge of Ophel ends, just over Siloam. The field of the burial of the kings, 2 Chron. xxvi. 23 (in which Uzziah was buried in his own gardens, probably the same as the garden of Uzzah, 2 Kings xxi. 18, 26), may have been just below in the Tyropœon valley, at the south end of Ophel, the position apparently (Zech. xiv. 10) of the king's winepresses and near the king's garden.

The actual discovery of the tomb of David is more properly the work of the pick than of the pen, but if the argument here attempted be sound, the position of the tomb is brought within very circumscribed limits.

If, therefore, the Ophel wall could be found near the pool of Siloam and traced east or north-east till opposite the lower end of the *pool that was made* (the old pool, O. S.), we must come somewhere to

"*the going up of the wall*," and then we ought to find cut in the rock on its western side the stairs of the city of David. Ascending these we pass over the tomb of David, while its entrance would seem to be below us, somewhere on the right hand. Captain Warren ("Recovery of Jerusalem," p. 280) speaks of steps existing at Siloam, and states that they lead up towards the Ophel hill.

NOTE A.

Fountain Gate.—It will be allowed by the supporters of all theories that—

1st. *The fountain gate stood somewhere on a line drawn from the south-east brow of the upper city to the pool of Siloam, perhaps passing through a point up the Tyropœon valley and ending close to the pool of Siloam.*

2nd. *The wall of the city, after the rebuilding by Nehemiah, at least approached near to the same pool.*

A wall must certainly have done so in the time of Hezekiah to protect the pool; but that another wall ran across the Ophel hill farther north, to a point opposite to the Virgin's fountain, seems to me to be a pure supposition; while the crossing of Ophel along such a line would have formed so remarkable a feature in the night journey that its omission in the narrative would be inexplicable. A necessary consequence of this second point seems (to me) to be that we must allow that—

3rd. The *wall of the pool of Siloah* means (as seems natural) the city wall towards the south end of Ophel, close to the pool, and not (as has been suggested as probable) the wall on the distant heights round the lower part of the Tyropœon.

4th. *There was a gate or some kind of outlet from the city close to this spot.*—For (1) if the pool were outside the walls and no access to it existed at this point, whither did the stairs lead? but (2) if the pool were inside the city wall, the weakest point in this part is taken thereby into the line of defences, and with its admission the objection to drawing the city wall from the south-east corner of the upper city to Siloam at once vanishes. Then the fountain gate ceases to be one leading down from the city wall above, having found its natural position close to the fountain of Siloam, and it becomes instead an outlet from the city at the south of Ophel. In placing the fountain gate elsewhere than close to the pool of Siloam, we should have to account for the extraordinary omission of any mention of, or allusion to, a gate near Siloam, even while we are told of the wall being repaired at this point as far as *the stairs that go down from the city of David*. Besides, we should have also to alter our translation of Neh. iii. 37, which is (I think) fairly rendered—"*At* the fountain gate, which was over against them, they went up by the stairs."

It would seem, therefore, that it is not practicable to avoid placing the fountain gate close to the pool of Siloam, whether we adopt the *curve* round the Tyropœon, or the *line straight* across to Siloam, as the course of the city wall on the south.

The water gate towards the east.—It seems to me that *this water gate* was the gate by which women used to go down from Ophel to draw water from the Virgin's fountain. Captain Warren's interesting discovery of the way in which it was rendered practicable to obtain water from this spring without going out of the city, tends to show that there was a need for using this supply; and that therefore it was previously the custom to go outside the city to draw water from this source.

We ought, then, naturally to look for a gate near the Virgin's fountain, and we seem to have such a gate (agreeing both in *name* and *position* with what we want) in that mentioned as *the water gate towards the east*. (The same descriptive expression is used in connection with the *horse gate* farther north in Jer. xxxi. 40, "Unto the corner of the horse gate *toward the east*.") Obviously there must have been a gate in this position, so that if it was not *the water gate* mentioned in iii. 26, we have one gate (and even two, if we suppose the fountain gate not to be near the pool of Siloam) passed over without any mention or allusion in chap. iii.; for in ver. 7, "the *throne* of the governor on this side the river" answers, I believe, to *the gate of Ephraim*, the place for administering justice being, of course, at the gate.

No argument against *the water gate* having been a gate in the outer wall seems (to me) to lie in the fact that no mention is made of its having been repaired, since the same silence is observed both in regard to *the horse gate* and *the gate Miphkad* (not to mention the Ephraim gate); and if it be urged that no one of these three was in the outer wall, then we have to explain the astounding circumstance, that there is neither any mention of, nor allusion to, any outer gate in the whole course of the eastern wall—a thing perfectly incredible, while so many particulars are given of the repairing of that wall.

The pool that was made.—In case of the water gate being an outer gate near the Virgin's fountain, as seems to me to be proved above, then in default of any evidence of a pool situated farther south in the valley of the Kedron, it follows that *the pool that was made* must be a *pool in the Tyropœon ravine*, somewhere lower down than the pool of Siloam—that is, it must be *the lower pool of Siloam*, marked *Old Pool* (O. Survey), and now indicated by the remains of an embankment across the mouth of the valley.

It seems probable, however, that we must arrive at the same result from other considerations.

In three places (2 Kings xxv. 4, Jer. xxxix. 4, lii. 7) we are told that Zedekiah escaped by the gate *between the two walls near the king's garden*. Had mention been made only of the *king's garden*, then it might have been that he escaped by a gate near the Virgin's fountain, since the royal gardens were near this spot (see *Quarterly Statement*, No. V., 1870, p. 253, and Jos. Ant. vii. 14. 4). Or had mention been made only of *the two walls*, then he might have escaped on the west side of the city near the valley gate, since certainly in the time of Manasseh there were two walls in this part (2 Chron. xxxiii. 14), though the difficulty of eluding

the Chaldæans would have been vastly increased by quitting the city on its western side. The combined mention, however, of the *king's garden* and *the two walls*, forces upon us the conclusion that Zedekiah escaped down the Tyropœon valley, or at all events through the part of it near the pool of Siloam,

This seems to be the way indicated by Josephus when he says he fled out of the city through the fortified ditch (καρτερᾶς φάραγγος, Ant. x. 8. 2).

The LXX. have a remarkable gloss on Jer. lii. 7, for they render between the two walls by ἀναμέσον τοῦ τείχους καὶ τοῦ προτειχίσματος.

When this is compared with their translation of 2 Chron. xxxii. 5, "(Hezekiah) built up all the *wall* that was broken and raised it up to the towers and (ἔξω προτείχισμα ἄλλο) another *wall* without," one is inclined to think that the translators possessed considerable topographical knowledge in this case, and that προτείχισμα in both cases represents the same wall. It seems to me reasonable to conclude that the *wall* "without" *of Hezekiah* and that of Manasseh (2 Chron. xxxiii. 14) were not identical, but that while the latter was on the west side of the city near the valley gate, the former was either (1) built by Hezekiah from near the pool of Siloam (or the south part of the Ophel wall) taking in the pools of Siloam, and reaching to the south-east part of the upper city wall, or (2) was an outer wall built round one or both of the two pools of Siloam of the present day; at any rate round the lower pool, since the upper might previously have been within the walls.

As the *two walls* in the three passages named have undoubtedly to do with some part of the Tyropœon valley, south of the present city wall, it seems only reasonable to consider that they are also referred to in Isa. xxii. 11. "Ye made a ditch (= pool) *between the two walls*." As this took place in the time of Hezekiah, there seems every reason for concluding that the very same pool is referred to in 2 Kings xx. 20, where among the acts of Hezekiah it is stated that he "*made a pool*."

As we are not told of any other pool being specially made, it seems that nothing short of a very strong reason can release us from concluding that *the pool* thus already (apparently twice) mentioned as *being made*, is the identical pool described in Neh. iii. 16 as *the pool that was made*. Thus we arrive at the former result in another way. From this it would seem that the king's pool (Neh. ii. 14) must be the Virgin's fountain, and so identical with Solomon's pool (Jos. Wars, v. 4. 2); while the contracting of the Kedron ravine at this point may have caused the ruins to have completely blocked the way.

Stairs of the city of David.—As these are mentioned *after* the fountain gate and the wall of the pool of Siloam, and *before* the pool that was made, it is obvious that they were both near the pool of Siloam, and on the hill of Ophel; while if "*at* the fountain gate" is a correct translation, meaning "close to it," it follows that the foot of the stairs must have been very near not only to the gate but also to the pool of Siloam; because the order in Neh. iii. 15 is the *gate*, the *pool*, and then the *stairs*.

NOTE B.

Even on the admission (Note A) that the *pool that was made* was in the Tyropœon valley, it might still be urged that the *lower* pool of Siloam was the pool of Siloah, and the *upper* pool of Siloam was the pool made by Hezekiah.

Such a view may possibly be consistent with the LXX. rendering of Neh. xii. 37, Isa. xxii. 11, though the objections to it on other grounds seem to me very strong. If it could be maintained, then the line of the wall and stairs would have to be drawn from the north end of the embankment up the Ophel hill, and the position of the tomb of David altered accordingly. W. F. Birch.

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NOTE ON NOB.

(*a*) Bearing on page 56, lines 15, 14 from the end, and page 58, last paragraph, is the important passage in Ecclesiasticus xlviii. 18, "In his time Sennacherib came up and sent Rabsaces, and *lifted up his hand against Sion* and boasted proudly" (LXX., καὶ ἀπῆρε (ἐκ Λαχεῖς) καὶ ἐπῆρε χεῖρα).

The words in italics seem only a reproduction of Isaiah x. 32, "As yet shall he remain at Nob that day: *he shall shake his hand against the mount of the daughter of Zion.*"

Here it has been commonly assumed that the shaking of the hand was to be effected both *at Nob* and also *in sight of Jerusalem*. The writer of Ecclesiasticus, however, the earliest commentator on the passage, evidently takes Isaiah's words to refer to the haughty message of Sennacherib delivered by Rabshakeh (2 Kings xviii. 17—xix. 4).

Therefore the shaking of the hand took place not at Nob, but in fact within earshot of Jerusalem—"by the conduit of the upper pool, which is in the highway of the fuller's field," and the condition that "Zion should be visible from Nob" is not required by Isa. x. 32.

(*b*) I cannot but think that Lieutenant Conder must have fallen into some mistake in saying in his note on page 60 that—

(1) "Ai (et Tell) is not visible from Jeb'a." My observations give et Tell as visible from a point of lower elevation than Jeb'a, about half a mile east of it, and as being a hill to attract attention all the way to Ramah.

Robinson (Researches, vol. ii. p. 113) from Jeb'a saw Deir Diwân; so that the loftier et Tell immediately west of it can hardly be out of sight.

(2) "Jeb'a is hidden by the Hizmeh ridge" (*i.e.*, I suppose from Anathoth). But (*id.*, p. 110), "From this point Anâta there was an extensive view. Jeb'a was before us, bearing N. 10 degrees E."

These discrepancies show how sometimes even careful observers may

be mistaken. Accordingly I still hope that some part of the hill of Ramah may prove to be in sight from some part of Jeb'a, perhaps from the old tower, possibly also Almît, as well as the western ridge overlooking L'Isawiyeh, since Laish might easily have stood higher than the present village.

(*c*) One reason for identifying Tell el Fûl with Gibeah of Benjamin is that the Levite (Judges xix.) going north from Bethlehem proposed to lodge at Gibeah or Ramah. Josephus (Ant. v. 2. 8) says, that from near Jerusalem he went on twenty stadia and came to Gibeah. Lieut. Conder says the distance to Tell el Fûl is little over twenty-two. The agreement is sufficiently close.

Again, Tell el Fûl may be identified with Gibeah of Saul, for Titus, marching from Gophna (Wars, v. 2. 1), pitched his camp at the valley of thorns, near a village called Gabaoth Saul—*i.e.*, the hill of Saul, being distant from Jerusalem about thirty stadia. The "distant" refers to the *valley*, not to the village or hill, and even then Josephus, who often speaks in round numbers, only ventures to say *about* thirty stadia. Geba lies quite away from the direct road.

That there should have been two Gibeahs close together, and that both names should have perished, seems more improbable than the identity of Gibeah of Benjamin and Gibeah of Saul.

It is allowed that Gibeah may = Geba in 1 Sam. xiv., but that Geba was ever called Geba (or Gibeah) of Benjamin (xiv. 16) is not so clear.

Errata.—For visible from, etc. (p. 51), *read* visible not far from Diospolis or Lydda, in justice to Jerome, whose words are, "*Haud procul* ab eâ (*i.e.*, Lyddâ) vidit Nobe."

After but (p. 58, line 8) *read* ?

After S.E. of Geba (*id.*, line 26) *read* called Goba.

W. F. Birch.

NOTE ON KAL'AT JALUD.

In 1872, I sent home a sketch of the southern chamber of this castle and some notes published in the *Quarterly Statement* for October of that year (see p. 172).

The drafted masonry is of no great size, and the bosses are rustic. On the west wall of the south chamber is a pointed arch, with masonry dressed with a draft, the boss carefully worked; there are five voussoirs to the arch. The piers, which are older than the small modern masonry, have also rustic bosses to the stones. I saw nothing in the two chambers which I visited which could be ascribed to an earlier period than the Crusading Tancred's Tower. The descriptions given in the memoir of the Crusading castles of *'Athlît*, *Kaukab*, and *Kalansâwieh*, built in places where no old ruins of importance are known to have existed before the twelfth century, will, I hope, show clearly that large masonry, three to five or six feet in the length of the stones, was hewn by the

Crusaders, and dressed with a deep draft and a rustic boss quite different from the dressing of the temple stones. The tool marks are often diagonal (as at *Soba*), and the stones used in pointed arches at 'Athlit are of exactly similar character, and must evidently have been quarried by the twelfth century masons. C. R. C.

THE SITE OF JESHANAH.

(Reprinted from the *Athenæum*, by permission of the Proprietors.)

Rehoboam, son and successor of Solomon, was powerless against the usurper Jeroboam, who caused the schism of the ten tribes, and established, for his own advantage, the kingdom of Israel. The hands of the king of Judah were too full already with the invasion of the Egyptian Shishak, protector and, perhaps, father-in-law of Jeroboam.

Eighteen years later, Abijah, Rehoboam's son, found himself strong enough to measure arms with his father's enemy. He assumed the offensive, and, at the head of a strong army, invaded Jeroboam's territory, taking up his position in Zemaraim, in Mount Ephraim, north of Jerusalem. Jeroboam, whose forces were double those of his adversary, accepted battle; wishing, however, to take advantage of his superiority in numbers, and to attack Abijah in flank, he divided his forces in two parts, and was completely defeated. Abijah, following up the victory, took possession of three cities, Bethel, Jeshanah, and Ephron, each "with the towns thereof" (2 Chron. xiii. 19), a fact which assigns them considerable importance. Two of these places are already identified, Bethel with Beitin, Ephron with Ophrah at Taiyibeh. As to Jeshanah, it is classed among the desiderata in Biblical topography.

These three places, whose capture is the immediate result of Abijah's victory, must be very near each other. They formed a strategic group; they were on the confines of Judah and Israel; Bethel marked very nearly the frontier, Jeshanah was probably to the north of that place, and in its neighbourhood; it would, therefore, belong to Ephraim, a fact which explains why it is only mentioned once in the Bible, the list of Ephraim, as every one knows, being omitted from the Book of Joshua.

This granted, I propose to locate Jeshanah at Ain Sînia, about five kilomètres north of Beitin.

The village of Ain Sînia is indubitably an ancient site. Its numerous and abundant springs must very early have attracted residents. A large cemetery is cut in the rock, and on the door of one of the tombs I found an inscription in ancient Hebrew character, in which I traced the name of Hananiah, son of Eleazar.

The name of Sînia, found also in that of the valley where the village stands, corresponds exactly to the Hebrew Jeshanah, generally explained to mean *old*. Geographical names commencing in Hebrew with *je*

generally lose the initial syllable on passing into Arabic, as Jericho= Riha, Jeshimoth=Suweimeh, Jezrael=Zerin, &c.; the Hebrew *shin* becomes an Arabic *sin*, the alteration of *â* into *î* is quite natural in the mobility of Semitic vowels. We thus obtain successive and normal transformations, Jeshânah, Shanah, Sanah, Sînah. From Sînah to Sînia is but a single step, and we have the analogous names of Kebbia, Ain Kefria, Jilgilia, &c.

Topographically and onomastically, Ain Sînia has every right to be accepted for the ancient Jeshânah. It is remarkable that Beitin, Ain Sînia, and Taiyibeh, otherwise Bethel, Jeshânah, and Ephron, form a triangle (its south point represented by Bethel), which must have possessed considerable strategic value, occupying as it does a plateau whence run in different directions the wadys to the Mediterranean and the Dead Sea. It is in this triangle that I would place the territory acquired by Abijah with the "benoth," or villages dependent on the three cities, and now represented by ruins or scattered hamlets.

C. Clermont-Ganneau.